



THE  
Instructor

JULY 1966

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\*Includes Our Cover, Answers to Your Questions, and the Latter-day Events, and Deseret Sunday School Union.  
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Dates indicate the time when enrichment material applies to specific lesson content.  
• Indicates material has special value for the course or area though not keyed to a current lesson. M—Music; L—Library; A—Administration.  
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Art by Alvin Gittens.

## Standing for the Right and Avoiding Evil Speaking

by President David O. McKay

... If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

(For Course 2, lesson of September 18, "We Make Friends When We Are Kind"; for Course 18, lessons of August 21 and October 16, "Brotherhood" and "Loyalty"; for Course 24, lesson of October 2, "An Eternal Perspective of Life"; to support Family Home Evening lesson 37; and of general interest.)

Doth a fountain send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

(James 3:2-18.)

So wrote the Apostle James many hundred years ago, but I feel that, like all truth, what he expresses in these lines is applicable today. The tongue is but a little member, yet a most effective means of giving wings to our thoughts and of influencing one another.

Then let us speak well of everyone when we can do it truthfully!

(Concluded on following page.)

*Nay, speak no ill; a kindly word  
Can never leave a sting behind;  
And, oh, to breathe each tale we've heard  
Is far beneath a noble mind.<sup>1</sup>*

Then, say you, would you not speak of evil conditions? Must we not raise our voices in denouncing conditions and men who are bringing evil upon us? Yes, speak of conditions; but do not falsely revile the character of men. We cannot do it as true Latter-day Saints; we must rise above it. There is a trait in the heart of the world to pick at their fellow men. Emerson says that so pronounced is this tendency that an accident cannot happen in the street without the bystanders becoming animated with a faint hope the victim will die. We cannot encourage that tendency. As James says, it is "earthly, sensual, devilish."

We must not pick out that which will tear down a brother's character, nor the character of our Founding Fathers, nor the works of those great men who founded the Constitution of the United States. Let us be true to our nation! There is every reason to be true to it.

If we see a condition in a town that endangers the lives of our fellow citizens, we meet that condition. If it is a washout, a cave, a hole in the roadway, there is a warning lamp or sign placed there to keep the travelers from falling into it; and as soon as possible the dangerous condition is remedied. That is proper.

You will remember when Napoleon's cuirassiers

made the fatal charge against Wellington, that there lay between them and the English soldiers a sunken road. Napoleon stood away off and could not see it. He had asked a man if there were any obstacles and had received no as the answer; trusting to that, he gave the command for the brigade to charge. The "Invincible Column" rushed on, until they came, it is said, to a sunken road, and then horse and rider piled one upon another till the whole abyss was filled with a living debris that made a bridge of the broken bodies of horse and man.

There are, perhaps, sunken roads in our communities. Let us see them and not stand off and say that they are all right when our young people by the score are rushing headlong into them. It is our duty to meet these conditions, but let us do it calmly; let us do it determinedly, and take the high stand of right. Let the men whom you elect and appoint to represent you in your communities know that you desire to have these "sunken chasms" closed before more human beings are piled or dragged down to destruction. But, I repeat again, in meeting these conditions, we can take the high stand of truth.

The Gospel is our anchor. We know what it stands for. And knowing this, let us do forthrightly what should be done, avoiding irresponsible gossip and evil speaking. Let us be what we should be and do what we should do—and keep control of our tongues.

<sup>1</sup>Hymns—Church of Jesus Christ of Latter-day Saints, No. 116.

Library File Reference: SPEECH.

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# "GO YE THEREFORE AND TEACH ALL NATIONS"

*Compiled by*

*President Lorin L. Richards and Sister Florence H. Richards\**

After Jesus' resurrection, He made an appointment to meet the Eleven disciples in Galilee on a mountain. And when they saw Him they worshiped Him. Jesus spoke to them saying, "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations. ..." He promised He would be with them always, even unto the end of the world. (See *Matthew 28:16-20*.)

Today the Gospel is restored and the same authority and admonition has been given to tens of thousands of young and older men and women. They carry the glad message throughout the world, teaching the people and preparing them for the second advent of our Lord and Saviour. They bring joy and peace into the hearts of those who accept the teaching.

A great many missionaries have gone through the mission home in Salt Lake City during the 10 years that Sister Richards and I have been there. Many families have sent more than one missionary during this time. Some fathers have stopped and asked, "Where am I going to get the blessings we have received for so many years, because now we have no more in the family to go on missions?"

Other fathers and mothers, themselves missionaries, have said, "Now it is our turn, and our children are backing us up with finances and their prayers so that we can enjoy the spirit of missionary work as they did."

In every group there are missionaries with doctors' and masters' degrees in medicine, law, music, and education. Missionaries who have already given

service to their country have felt the urge and importance of a mission.

## **Missionary Testimonials**

"Because of the influence the Catholic sisters had on me, I wanted to find the true church. While attending Wolsingham Academy in Williamsburg, Virginia, I got a strong desire to search.

"I hadn't worried about God and religion because of moving about in various army forts, as my father was transferred often. The nuns set me thinking, however, and I decided to find out for myself if Jesus really existed. My biggest problem was how to find Him. From 15 years of age until 19 my search led me to various churches and I learned of many different beliefs.

"I put my whole heart and soul into my search. Many times I wondered if ever I would find the satisfaction I was seeking. One day I met a girl from southwestern Utah who was different from all other girls I had met; she truly lived her religion. In trying to find out why she did this, I had to live her teachings; and I received a conviction that the Church of Jesus Christ was restored. The joy I received by the power of the Holy Ghost kept increasing, and I was baptized in December of 1964. The Lord has been good to me."

—Elder Gregory S. Chamberlain  
University 7th Ward  
Utah State University Stake.

*(Concluded on following page.)*

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(For Course 4, lesson of September 4, "The Missionaries"; for Course 12, lesson of July 24, "Paul's Contribution to the Church"; for Course 18, lessons of July 3 and 31, "Love" and "Service"; for Course 24, lesson of September 11, "Missionary Work and Youth"; for Course 28, lesson of July 17, "Authority in the Ministry"; to support Family Home Evening lessons 29, 40; and of general interest.)

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\*President Lorin L. Richards is director of the Missionary Home, Salt Lake City. He is former president of the Great Lakes Mission. Sister Richards, mission mother, was named Woman of the Year for 1966 by Ricks College. She has served 3 years in the general presidency of the Primary Association and 9 years on the general board of Primary. The couple are parents of 3 children and have 20 grandchildren.



"Because of growing up in an LDS home, it was natural that I should be baptized at 8 years of age. Not until three years ago, however, after graduation from seminary, did I think much of religion. I joined the U. S. Air Force and while stationed in Rapid City, South Dakota, my friends said, 'The only reason you are a Mormon is because of your parents.'

"I had to find out so I began reading the Book of Mormon with a desire that Moroni's promise would be mine. After completing my reading, I asked God and shortly, as I was praying, a warm feeling came over me and something inside said, 'Don't worry any longer—the Church is true and the teachings in the Book of Mormon are the word of God. Live what you know.' From that time on life has been happy for me, and I am delighted to be going on a mission."

—Elder Roger L. Holt  
Payson First Ward  
Nebo (Utah) Stake.

[Elder Leaham has up-dated his testimony given in the mission home.]

"My sister was invited to go to Primary. Our family knew nothing about the Church, but Dad gave his consent to have the missionaries come and talk to us. Thank goodness for that; because after we heard the discussions, our family of eight joined the Church. Dad became inactive until I got my call to go on a mission.

"I had the privilege of ordaining my father a priest; and he was able to baptize my eight-year-old brother the day before I left for the mission field. Two months passed and Father was made an elder, and he was soon called on a stake mission. After supporting me for 7 months, he had a heart attack and died. Since he had promised the family that temple marriage was his foremost goal, we know we will be together again.

"We asked and we received; we knocked, and it could not have been opened to us more abundantly. It is like the difference between night and day. I am thrilled at the responsibility and opportunity to share with others the joy that has come to our home."

—Elder Harvey Dee Leaham, Jr.  
Petersburg Ward  
Virginia (Virginia) Stake.

"In September, 1962, I enrolled in Brigham Young University, with no knowledge of the Church

except that I had heard of the Word of Wisdom, the BYU honor system, and the moral standards of the Mormon Church.

"Each of us had to take the required class in the Book of Mormon, which I knew nothing about, and cared less, except to make a passing grade. In October of 1962, I was introduced to the stake missionaries. My attention became keen when they asked, 'Have you any questions? We don't know all the answers, but we can find out.' Each meeting I had a long list of questions which they answered, after teaching the lesson. My interest in the Book of Mormon grew to the point that I wanted to know of its great truths.

"In December, 1962, I was baptized, and I know of a surety the Church of Jesus Christ is true, and living, true prophets are with us today. The patience and teachings of the stake missionaries I want to pass on to others."

—Sister Bernice L. Smeal  
State College Branch  
Eastern Atlantic States Mission.

"My testimony of the Gospel began while I was in the seminary program. As a junior in a small high school, I was trying to find the meaning of life and studying hard. Near the end of the year I attended a testimony meeting; and as each student bore testimony of his convictions, his sincerity filled my heart to overflowing. The spirit of the Lord was in that meeting; and as they sang the closing song, 'Shall the Youth of Zion Falter?' every fiber of my body and soul echoed *No!* and I knew without a doubt that God lived and loved us. I felt the spirit of God then, as I have many times since. This is one of the major reasons I am going on this mission for the Lord to the Northwestern States."

—Elder Dennis R. Freeman  
Duchesne 2nd Ward  
Duchesne (Utah) Stake.

"At first, seminary seemed just a place to enjoy good fellowship. The increase in knowledge of the Gospel made me feel I was growing in the things of God, but not until I had attended college, during which time I accepted my mission call, did I realize that when we cultivate knowledge for its own sake, it will not lead to happiness. No earthly degree could be bestowed upon man equal to the matchless power and trust the Lord bestows through His servants when they place their hands on his

head to bestow the priesthood of God, that man may act for Him in blessing mankind, teaching the Gospel, healing the sick, and baptizing the repentant.

"Since the priesthood of God can be obtained only by obeying eternal laws, we must not be left in ignorance. We cannot be saved only through knowledge and active participation in service to mankind. Knowledge of science, history, and all other academic fields cannot give to God's children the everlasting joy that a testimony can give."

—Elder Bryon Lee Hackworth  
Caldwell 2nd Ward  
Nampa (Idaho) Stake.

"All my life I have wanted to go on a mission. I received this desire from the burning testimonies of the returned missionaries. As I listened to their inspiring testimonies in sacrament meeting and fire-side meetings, I knew that a mission was definitely in my future.

"Since I am the oldest of a family of nine children, I felt that I should try to support myself financially in the mission field. I organized my time while living in Portland, Oregon, for two years, so I could work at two full-time jobs, thus doubling my earning power and preparing for a call to serve the Lord. I worked 14 months as a stenographer for Union Pacific Railroad, and at nights as a teletype operator for the Oregonian Publishing Co. I not only saved enough for my mission, but I was able to send my parents on their first real honeymoon, on their 25th wedding anniversary, to the Hawaiian Islands."

"Two wonderful wards, one in Oregon and one in Idaho, as well as my parents and family, are lending their support. I am grateful for this opportunity to serve in the South German Mission."

—Elder Wayne F. Skidmore  
Terreton Ward,  
Rigby (Idaho) Stake.

"Two weeks before entering the mission home in Salt Lake City, I lost my father. This was a very great shock to me, and at the time I didn't think I could leave. But thanks to the Lord and the assurance of the Gospel teachings on life after death, I know I will be with my father again.

"The Lord called me on this mission, and I know He will bless my mother and family with the strength to carry on. I have two younger brothers, one 8 and the other 12, just ordained a deacon. I thought it my responsibility to help them get started

in the Church. The Lord has answered my prayers and I know if I will live worthy, He will continue to do so."

—Elder Steven Lloyd Roberts  
Afton 2nd Ward  
Star Valley (Wyoming) Stake.

"Seminary greatly influenced my life. When I was younger, I was easily led by the crowd and followed the path of least resistance. When I was a sophomore in high school I began seminary and felt the uplifting teachings of the Gospel.

"The Gospel formed new concepts in my mind and gave me an incentive to set goals. The principle of repentance helped me overcome thoughts of fear and instilled in my mind the wonderful happiness I was seeking. Seminary gave me a rod to cling to, that I might stay on the straight and narrow path. Yes, I am greatly indebted to seminary because of the change in my whole life. Three main goals have been given to me—to receive an education, to go on a mission, and to be married in the temple—thanks to seminary and its wonderful influence."

—Elder William S. Grimmer  
Idaho Falls 16th Ward  
Idaho Falls (Idaho) Stake.

"For almost two years I worked to support my family. My parents were separated, and my father couldn't help us. I have saved enough money to get started on my mission, and Mother will take the responsibility to help support me, along with the Elders' Quorum.

"My life would have been much different were it not for seminary, and I would not be going on a mission today. I learned the truth about God and gained a testimony that He lives and loves His children."

—Elder Dennis M. Jones  
Las Vegas 19th Ward  
Las Vegas (Nevada) Stake.

Library File Reference: MISSIONARIES.

. . . You will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner.

—Brigham Young.

Discourses of Brigham Young, page 506.

# Ancient Baptismal Fonts Bear Record

by Elder Mark E. Petersen of the Council of the Twelve

John the Baptist was sent by the Lord to prepare the way for the coming of Jesus.

At one time the Saviour said that John was the world's greatest prophet. He was especially favored because, of all mankind, he was the individual chosen to baptize the beloved Son of God.

Through John's ministry we learn many things. Among them is this:

*Baptism is necessary for salvation.*

Jesus taught John a lesson in this regard. As the Saviour asked John for baptism, John hesitated. Then it was that Jesus said: "... Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . ." (Matthew 3:15.)

Since baptism is necessary to fulfill all righteousness, each of us must be baptized.

## Only an Immersion is a Baptism

John baptized in Jordan. We are told in the scripture that he baptized where there was much water. The word *baptism* is a Greek word meaning "to cover with water" or "to submerge." That is why John required "much water" for his ordinance. He baptized by immersion.

There are some churches in the world which do not baptize by immersion. They merely sprinkle a few drops of water on the head and call it a baptism. But really it is not. Only an immersion is a baptism.

John also taught the people who came to him that baptism was the means by which we obtain forgiveness of our sins. But he taught that we must repent of our sins before we are baptized, because we cannot be forgiven of sins if we have not yet repented. Some of the people of John's day did not repent before coming for baptism; and he rebuked them and commanded them to "Bring forth therefore fruits meet for repentance." (Matthew 3:8.)

He also taught us that if we are baptized in water, we may also have what is called the baptism of the Holy Spirit, or the gift of the Holy Ghost.

(For Course 4, lesson of July 24, "Baptism by Immersion Is Necessary"; for Course 6, lessons of August 14 and October 16, "Our Privileges and Opportunities in the Temples" and "A Man Must Be Called of God"; for Course 12, lesson of August 7, "The Church of Christ in the First Century"; to support Family Home Evening lessons 26 and 31; and of general interest.)

This is conferred by the laying on of hands by the elders of the Church.

## Gift of the Holy Ghost Promised

John had the authority to baptize. It was for this purpose he was sent into the world. But he did not have the authority to lay on hands for the gift of the Holy Ghost.

He promised those whom he baptized that Jesus would provide the baptism of the Holy Spirit. Said he:

*I indeed baptize you with water unto repentance: but he that cometh after me [meaning the Saviour] is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost. . . .* (Matthew 3:11.)

He had great love and respect for the Saviour. Although John made many converts, when Jesus came he told his followers that Jesus was the Lamb of God, and directed them to follow Him. It was from among John's converts that Jesus chose some of His first disciples.

John knew that Jesus was the Son of God, and that is why he pointed to the Saviour, saying: "Behold the Lamb of God." (John 1:29.)

He was told that he would know Jesus when He came for baptism. As the dove descended following the baptism of Christ, John testified that it was a sign to him that Jesus was truly the Saviour.

Said he,

*. . . I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God. (John 1:32-34.)*

After the resurrection and ascension of Christ, the apostles and those who assisted them continued to baptize, and this they did by immersion.

When Philip met the man in the chariot and preached the Gospel to him, this man was converted. When they came to some water along the way, the





*Baptismal font at Ephesus, built 351 A.D., stands today as a silent witness to baptism by immersion. Rulon T. Hinchley, former French Mission president, stands in font.*

man said to Philip: "See, here is water; what doth hinder me to be baptized?"

So Philip and the man went down into the water, and Philip baptized him. "And when they were come up out of the water, the Spirit of the Lord caught away Philip. . . ." (See Acts 8:36-40.)

This custom of baptizing by immersion continued for hundreds of years after Christ, until the people began to apostatize from the Church. Then they changed the ordinance of baptism to sprinkling. This is not approved by the Lord.

#### **Ancient Baptismal Fonts**

A number of ancient baptismal fonts for immersion are still in existence. At Ephesus, the city where the Apostle Paul preached, there are two of them, still visited by tourists.

In Nazareth, at the site where it is supposed Joseph's carpenter shop stood, there is a cave-life place in which the early Christians met. There is a large baptismal font dating back to the fourth century. It is about ten feet long, seven feet wide, and five feet deep. A stone stairway goes down into the font to permit the person being baptized and the officiator to enter the font.

At Capernaum there is another font, like that at Nazareth. In Beirut there is still another. In Cairo, Egypt, there is one in the Coptic Church, an organization claiming to date back to 41 A.D. They claim that Mark converted them during one of his trips to Egypt. In the ancient basilica at Tabessa in North Africa is still another baptismal font, while in the cathedral at Naples is an excellent reminder of the ancient practice of immersion baptism. There is one also in the catacombs of Rome, and still another in St. Paul's cathedral in London.

The latter three are more recent, but the others mentioned go back to early Christian times, each one a silent testimonial to the truthfulness of immersion as the proper mode of baptism.

In The Church of Jesus Christ of Latter-day Saints, we are still receiving the baptism of John the Baptist, for he ordained Joseph Smith and Oliver Cowdery to the same authority which he himself held; and he commanded them to baptize by that power, even as he had done.

We actually enjoy the same baptism which John administered in his day, now given to us by men ordained through the modern ministry of John the Baptist, under the direction of the Saviour.

Library File Reference: BAPTISM.

# Martin Luther

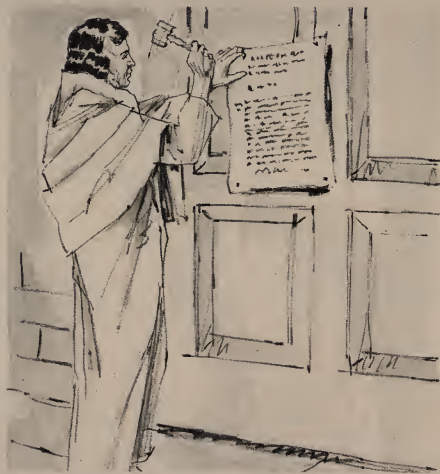
## A Rebel in 1517 AD

by Reed C. Durham, Jr.\*

Shortly after noon on Oct. 31, 1517, the eve of All Saints' Day, the German Augustinian monk, Martin Luther, nailed to the famous Castle Church door his *Disputation on the Power and Efficacy of Indulgences*. This is more commonly known as his *Ninety-five Theses*. That event has since become heralded as the birthday of the Protestant Reformation.

At the time, Martin Luther was not attacking his mother church but only attempting to strengthen what he felt was a weakness in her—the extreme abuse of indulgences. His theses were written only to precipitate debate on the indulgence question among his students and colleagues at the University of Wittenburg. The fact that the theses were written in Latin, the schoolmen's and churchmen's language, indicates his desire that the common German people not become involved in the controversy. However, "instead of instigating a scholars' debate, the Theses were surreptitiously translated into German and widely disseminated."<sup>1</sup>

The indulgence was a medieval development associated with the history of the sacrament of penance, a religious procedure to absolve one of sin. This sacrament of penance, based scripturally on James 5:13-15, involved three major obligations on the



The first of Martin Luther's *Ninety-five Theses* nailed to the church door in 1517 stated that real repentance is not a mechanical act but a permanent inner attitude.

sinner's part: contrition, confession, and satisfaction. The satisfaction was the sinner's payment of the mortal consequences of sin and consisted of church-prescribed outward works including almsgiving, fasts, pilgrimages, fines, or other monetary assessments. The indulgence was the permission of the church to relax or commute the satisfaction required of the contrite, confessant sinner.

As it originated, the indulgence did not remit any sin, but only remitted in whole or part the temporal punishments due to sins which had already been forgiven. The absolution or eternal punishment of the sin is awarded by God through the priest at the time of confession. Still, each person had yet to pay the temporal penalty for every confessed sin. If he did not make enough satisfaction for his forgiven sins while in mortality, he would have to "work it off," in the temporary abode called purgatory—the final place for making payment or for being "purged." In time, the church granted indulgences for mortals to perform vicariously for those yet unclean in purgatory.

The right of the church to remit temporal punishments by requiring certain performances or payment of money was justified in part by a theory called "supererogation." This theory held that

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(For Course 6, lesson of November 6, "People Are Responsible for Their Own Acts"; for Course 12, lessons of September 4 to 25, "Europe," "Men in Revolt," and "Luther Drives Nails into a Church Door"; for Course 28, lessons of July 3, 17 and August 7, "The Holy Ghost," "Authority in the Ministry," and "The Apostasy"; to support Family Home Evening lessons 29 and 43; and of general interest.)  
John Dillenberger, *Martin Luther*, Anchor Books, Doubleday and Company, Inc., Garden City, New York, 1961; Introduction, page xxi.

Christ and all the saints of God had performed a superabundant number of good deeds or merits over and above those required for their own salvation. These extra innumerable good deeds were believed to have comprised "an unlimited treasury of merits which was at the disposal of the church. Out of this treasury the church could bestow merits to anyone who met certain prescribed requirements. . . ."<sup>2</sup>

The indulgence with which Luther came into direct conflict was the jubilee indulgence announced by Pope Julius II in 1510, the proceeds of which were to be used for the erection of a new basilica of St. Peter in Rome. After Julius died, Pope Leo X revived this indulgence. In March, 1515, he gave permission to Albert, Archbishop of Mainz and Magdeburg and Bishop of Halberstadt, to sell the indulgence in his sees.<sup>3</sup> In turn, Albert employed a Dominican monk named Johann Tetzel to supervise the sale of these indulgences. These indulgences were sold on a much broader basis than ever before, and many new concessions were made. "It is a long, complicated and very controversial issue concerning just what the pope intended, what Archbishop Albert of Mainz planned, and what Tetzel actually did."<sup>4</sup> But the impressions the German people received were that these indulgences remitted them or any of their loved ones in purgatory from the guilt and punishment, temporal and eternal, of past and even future sins.

Luther repeatedly warned his people of the danger of being misled by these indulgences and of the necessity of sincere repentance. He felt indulgences induced a wrong state of mind upon the sinner—the desire only to escape penalties. The first of his Theses embodies the core of all the others, namely, that real repentance is not a mechanical act but a permanent inner attitude. His first thesis reads, "When our Lord and Master Jesus Christ said, 'Repent,' he willed the entire life of believers to be one

of repentance."<sup>5</sup> Certainly, this statement was a timely one in light of the abuses which had crept into the church through the years of apostasy; it was indeed a fitting keynote statement to be issued on the birthday of the great Protestant Reformation.

Latter-day Saints are confident in their belief that Martin Luther was inspired of God to go forward in pointing out to the people of his time, and of all time, further errors and abuses in the church. In fact, the more Luther studied what the scriptures revealed to him and how this compared with what his church believed and practiced, the less he held that it was his church. Finally, he was convinced that the Roman Catholic Church was not God's true church—a conclusion that needed to be made in men's minds before there could come the restoration of the Gospel by Joseph Smith. Indeed, though not given the fullness of truth, Martin Luther was given insight and inspiration enough to do the work God called him to do and, in his way, to help bring about the restoration.

Perhaps George Q. Cannon best summarizes the presently-held view of Latter-day Saints concerning the role of Martin Luther and other like reformers in these words:

*Yes, millions of people have received the Holy Spirit to a certain extent, although not in its fullness. Luther had it, when he was inspired to war against the iniquities that existed in the Romish Church. He was raised up especially to prepare the way for the manifestation of the work of God in the last days. Calvin and Melancthon had a portion of the Holy Spirit, and so had all the Reformers who followed them; and though they had not the authority to build up the Church of God in its ancient purity, they still had a work to do and they have come in their days and generations and have labored zealously, indefatigably and fearlessly, regardless of death, inspired of God to do the work which they performed in the various lands in which they labored—Germany, France, England, Scotland, and various parts of Europe, and also in our own land—America.<sup>6</sup>*

<sup>2</sup>Lars P. Qualben, *A History of the Christian Church*; Thomas Nelson and Sons, New York, N.Y., 1960, page 215.

<sup>3</sup>*Luther's Works*, Edited by Harold J. Grimm; Muhlenberg Press, Philadelphia, 1958; Volume 31, page 21.

<sup>4</sup>T. Edgar Lyon, *Apostasy to Restoration: Melchizedek Priesthood Course of Study* for 1960, Deseret Book Company, Salt Lake City, Utah; page 261.

<sup>5</sup>*Luther's Works*, page 25.

<sup>6</sup>George Q. Cannon, "The Gospel of Jesus Christ Taught by the Latter-day Saints," *Journal of Discourses*; Albert Carrington, Liverpool, London, 1972; Vol. 14, page 55.

Library File Reference: REFORMATION.



# WHAT IS COURAGE?

by Elder Paul H. Dunn  
of the First Council of the Seventy

While fighting in the Pacific during World War II, I witnessed pain and death many times. Each time, just before going to battle, the soldiers were terribly frightened; and many expressed the feeling that they were afraid they were going to die. These experiences frequently brought to my mind one of Shakespeare's oft-quoted lines of poetry: *Cowards die many times before their deaths; the valiant never taste of death but once.*<sup>1</sup>

(For Course 8, lessons of August 7 to 28 and October 23, "Joshua, a Worthy Conqueror," "Deborah, Israel's Joan of Arc," "Gideon, the Humble," and "David, the Young Champion"; for Course 12, lessons of September 11 and 25, "Men in Revolt" and "Luther Drives Nails into a Church Door"; for Course 24, lesson of August 7, "Peculiar But Not Queer"; to support Family Home Evening lessons 27 and 28; and of general interest.)

<sup>1</sup>William Shakespeare, *Julius Caesar*.

ELDER DUNN



Courage has different forms. Sometimes it is a man facing a very difficult situation, such as a battle line in time of war; sometimes it is an everyday thing—a man doing his job as a policeman or a business executive. The work is hard, and it is there every day; there is no glamour, but there is always a challenge. The brave men in these cases are the ones who get the job done—every day.

There are courageous men in all walks of life, as also in each profession there are the quitters. There aren't too many of *them*, because they don't last—they give in to the problems they face. Things look too big or too tough or as though they will take too long a period of time. The quitters do not work hard enough. The man who is good is the man who works hard at it; who sticks with the difficult thing, works at it, and finally wins out.

Someone has said, "Bravery is a complicated thing to describe." It cannot be measured nor identified by color; nor does it have an odor. It is a quality, not a thing. One of the most widely quoted definitions of courage is the famous one of Ernest Hemingway: "Guts," he said, "is grace under pressure." In other words, courage is doing what you have to do in a tough spot, and doing it calmly.

## Action Under Fire

A true story will help to illustrate: During the battle of Leyte (Philippine Islands) in World War II, an associate of mine led a squad of twelve infantry soldiers through some very dense jungle toward an enemy pillbox. The Americans came out of the woods and made their way toward the fortress. It was quiet, and they did not expect any trouble; but suddenly there was a burst of enemy machine-gun fire from the dugout. It was what American soldiers call an ambu gun. It fired 700 rounds (bullets) per minute. I mention this only to show that the American soldiers knew at once that it was enemy fire.

At the instant my friend heard the ambu gun fire, he dove flat on the ground, half in and half out of a muddy pond; but with his eyes constantly on the target. For a moment all of the men in the patrol observing the action thought their leader had been hit. Knowing that their sergeant was trapped directly in front of the pillbox, the other soldiers quickly took cover. Before these men could realize just what had happened, their leader was up on his knees, firing his rifle into the narrow slits of the pillbox. Within a moment he had achieved his objective.

What had happened was this: The sergeant had heard the ambu gun and dropped immediately on his face, which was instinctive; at the same time he reacted as the leader of the patrol and did what he had to do. He was not wounded, and he did not go all the way down on his face to hide, as all the men behind him did instinctively. He knew at once that he could not stay face down on the ground because the enemy would pick off his entire patrol one by one. So, he dropped only momentarily, rolled over, got to his knees, swung his rifle into firing position, and fought back. The action was soon over, and the Americans had won. What the sergeant did took *courage*—"grace under pressure."

#### A Synonym for Courage

It does not have to happen only in war. Being brave does not mean you have to be big and noisy. It means doing what you have to do even when you do not want to do it, or when it is hard to do; or when you could let the job slide and watch somebody else do it. Being courageous covers a lot of ground. Shakespeare called it being "valiant." There are a lot of other words that could be substituted for valiant: bravery, courage, spirit, backbone, fortitude, heart. If you read about a soldier climbing out of a foxhole and braving enemy fire to reach a wounded companion and carrying him back to safety, it sounds right to call this "courage" or "bravery." But take an ordinary situation in an ordinary life—have you ever had the experience of standing before a large congregation? How did you feel? Were you scared? Of course you were. Who isn't?

#### An Asset: Fear in Control

Several years ago, in my youth, I came to know personally the great baseball player, Lou Gehrig. Because of my admiration and respect for this man, I asked him one day how I might overcome my fear and anxiety as a competitor on the ball field. Without hesitation he said, "Paul, don't ever lose your fear; just learn to control it. Fear is a wonderful asset because it keeps a person humble and reminds him that he can't accomplish his objective alone.

"There is a higher source than man," he added; "and each time I go to perform I call upon that Divine Power for assistance."

He said, "Fear also reminds me that there are eight other players on the team, and their strength is my strength." It takes the "team effort" to succeed. He pointed out further that we could learn to control our fears by discovering our individual

strengths, and then apply these strengths in the areas of our limitations.

Perhaps you have had the experience of being the only person in a crowd who believed in the principles of the Gospel. There is no pressure quite like the pressure that can be brought to bear when the "peer group" would have us do that which is contrary to our basic beliefs. For example: Your group of friends have the habit of taking the name of the Lord in vain. Because you don't, you are made to feel by your associates that you are the one who is peculiar. It takes as much strength and courage to stand up against this kind of pressure, and oftentimes ridicule, as it does for the athlete or soldier to perform his feats of heroism.

It took the same kind of courage and strength for men like Joshua and Gideon to accomplish the things the Lord asked them to do. Each day of our lives we find it necessary to remember Joshua's admonition: "Choose you this day whom ye will serve." To stand up and be counted, whether it is in the time of Joshua on a battlefield, or in a social situation at school, faith and courage are required.

#### Great Talents and Bad Habits

As a young lad Gideon lacked self-confidence. In humility he had said that he was one of the least important of his father's family. It took a lot of persuading and a great deal of inspiration to make him brave enough to attack his job. But when he was convinced that the Lord really wanted him to lead His people and drive out the enemy, he measured up in a fine way. He had no fear of his townsmen when he tore down their altar to the pagan god, Baal. He was fired with courage when he assembled his army. He was filled with daring when, with a small band of only 300 men, he defeated the hosts of the Midianites and liberated his people from bondage.

Almost without exception great leaders in all ages have been humble men who, through faith and courage, became instruments in the hands of God. Often success comes easily to those with great abilities and talents; and when it does, bad habits of laziness and indifference come as easily. Too often, before the goal is attained, such people become defeated and destroyed by their own talents. Hard work, faith, and courage make us strong and help us overcome our obstacles. It does not matter how many talents we have; what matters is how we use them.

Library File Reference: COURAGE.



*Sixth in a Series of Articles on Worship  
To Support the 1966 Sunday School  
Conference Program*

# WORSHIP REQUIRES A FOUNDATION FOR GROWTH

*by Claribel W. Aldous*

*Art by Dale Kilbourn.*



*When children have successful and pleasant experiences with Gospel concepts, both at home and in Sunday School, these principles become a guide to their future lives.*

The dictionary defines the word "auxiliary" as meaning helping or assisting. It defines the word "worship" as meaning the act of paying reverence, adoration, or homage, especially to God. President David O. McKay has said, "Reverence is profound respect mingled with love." Therefore, the Sunday School as an auxiliary organization of the Church is to assist the priesthood and the home in leading the membership to love God and pay respect to Him.

Young children so recently come from the presence of their Heavenly Father feel a natural and genuine faith in Him. Adults called to teach have a responsibility to build this natural faith into a firm foundation of knowledge and beautiful, spiritual experiences. If they are successful in teaching the true meaning of worship in Junior Sunday School, they will not lose the children as they grow into teenagers and adults.

## **A Foundation of Spirituality**

*What, then, are the special considerations of the Junior Sunday School worker as she helps the young child lay a foundation of spirituality?*

(a) She must know each child as an individual and prayerfully prepare her lesson with the particular needs of each child in mind. As she presents the lesson, she should apply the Gospel principles in a way that will fill the personal needs of each child. This will help the teacher to determine the level at which to present the Gospel. When these needs are met in the classroom, the child will receive a beautiful spiritual experience in the worship service.

(b) The teacher must know the family of the child and something about his home life. Some children get more religious training at home than others. Therefore, some children will need more help from the Sunday School teacher where their families are not assuming their responsibilities. Religious teachings of the home should be reinforced.

(c) A teacher must know the spiritual needs of children. Help in this field may be found on pages 8 to 10 of *Policies and Procedures For Junior Sunday School Worship Service*. This section will also help the teacher understand relationships of the individual child to his group.

(d) A teacher must give each child equal love and security.

## **Create a Spiritual Atmosphere**

*What factors create the spiritual atmosphere in Junior Sunday School worship service?*

(a) Better planning by officers and teachers, resulting in more effective presiding. Officers and teachers will be at ease and ready to set a good



example by their own reverent and peaceful attitude if advance planning has taken care of all mechanical details, such as: Who will offer the prayers? who will give the inspirational presentations? who will give the children needed help in that preparation? which hymns will be sung? who will greet the children and help them to find the right class? how can they best plan to have an inspirational sacramental service?

(b) Well-prepared teachers who meet together in an inspirational prayer meeting to ask their Heavenly Father's benediction on their preparation.

(c) Officers who hold the prayer meeting to a scheduled number of minutes so that teachers are out in time to take their places and quietly greet each child.

(d) These physical facilities are most important to a successful worship experience:

1. Comfortable temperature and good lighting.
2. Proper-size chairs so that little feet can touch the floor.
3. Chairs placed so that everyone can see the presiding officers.
4. Sound equipment so that everyone can hear. (Little children are naturally restless and active. If they cannot see and hear what is going on they will quickly lose interest.)
5. Beauty in the surroundings—a lovely painting, beautiful flowers, carpeting and draperies. (Children love beautiful things and they respond to beauty.)
6. Soft, appropriate music.

#### **Classroom Reinforcement**

*How are the experiences of the worship service reinforced in the classroom?*

(a) In the classroom children are taught how to pray. They are given many opportunities to pray so that when they are called on to participate in the worship service they will have a successful and pleasant worship experience.

(b) In the classroom they are given suggestions for their inspirational presentations. They rehearse the presentation before their classmates prior to giving it in the worship service. This gives them security.

(c) In the classroom they learn the words and meaning of the sacrament gem. With this understanding they grow in their desire and ability to think of the Saviour during the sacramental service.

(d) In the classroom they should be helped to understand the meaning of sacramental prayers and the purpose and sacredness of the sacrament.

(e) The hymns learned in worship service can

be sung in the classroom to help teach a Gospel concept. With this understanding comes the ability to sing more reverently in worship service. Through singing with the group, a very shy child can feel that he has made a contribution to the success of the worship experience.

(f) In the classroom the child can have experiences in living Gospel principles, thus increasing his desire and ability to worship.

*Love and patience* are the watchwords of a teacher. Little children require a lot of both. They also feel more secure when boundaries are set for their behavior. In spite of the words a teacher may say, a little child can readily tell whether or not the teacher really loves him. If a child knows his teacher loves him, he can accept a "no" answer; and he will feel more secure when he is kept within bounds. A child needs a worthy example to follow. The teacher sets that example by participating in the complete program as a worshipping Church member. In these ways a teacher can mingle love and gentleness with firmness to make Sunday School a pleasant, dignified, and rewarding experience.

#### **Cooperation of Sunday School and Home**

*If our children are truly to understand the meaning and feeling of worship, the Sunday School and the home must work closely together:*

(a) The teacher must know the lesson material in the home evening manual. She must reinforce these teachings in Sunday School and give children living experiences with them.

(b) Parents must do the same with concepts taught in Sunday School.

(c) When children have successful and pleasant experiences with Gospel concepts both at home and in Sunday School, these principles will guide their lives.

(d) Parents might help to provide meaningful enrichment materials for the Sunday School teacher.

(e) Prayerful preparation, love, patience, and understanding will reduce emergencies and conflicts.

*There are many evidences which give assurance of growth and of ability on the part of the young child to worship. Some of these evidences are:*

1. Prompt and regular attendance.
2. Eagerness to share the worship experience by bringing a friend.
3. Confident hanging of wraps and going directly to sit with the class.
4. Active and reverent participation in all parts of the worship service.
5. Growth in ability to sit still and listen.

*(Concluded on page 261.)*

# BOYS TO SAVE!

*A well-deserved tribute to the life of Ettie Lee; and a review of her biography,*

**TENDER APPLES\***

"Miss Lee, Charles is outside."

It was the annual Christmastime school party, and Ettie Lee's first year of teaching. She was seventeen. "Tell him to come in," Ettie instructed. "I'm glad he would come to our party. I will tie another orange on the tree."

Charles was a large, ungainly boy who had been expelled the year before for some misdemeanor. Ettie did not know all the particulars, but Charles had not begun this year with the others. He lived out some distance and seldom came to town. He was silent and unkempt, considered undesirable company by some of the parents. Ettie welcomed an opportunity to try to help him.

"Ah-hem," someone coughed importantly "That boy has been expelled, Miss Lee." It was one of the trustees' wives who spoke.

"That was last year," defended Ettie, "and last year's mistake." The verbal battle waxed hot for a few moments, and then, as Charles came quietly through the door, searching for a friendly face, the distraught trustee's wife grabbed the teakettle from the stove and dashed boiling water over the bewildered boy. Ettie could not believe her eyes. The boy stood still for a moment, then whirled and went out. The woman dashed after him and bolted the door behind him.

In that instant something was born in Ettie Lee. It was young and new and weak, like all newborn things. But it would grow and thrive and flourish. It was a resolution. Something would be done for misguided, misunderstood boys. And Ettie would do it!

In this particular instance, the whole sequence of events had roused Charles to victorious action. There was a sudden splintering of glass, as Charles thrust his untidy boot through a window and climbed in, grinning like a wild young savage. Lock most any door and a child will try a window. What else is left? Ettie treated his burns, pressed an orange into his hands, and welcomed him to the party. (Pages 175-182.)

(For Course 10, lessons of July 17 and September 4, "The Full Measure of Service" and "Little Children"; for Course 18, lessons of July, "Love," "Home," "Friendship," and "Service"; for Course 24, lessons of August 21 and November 11, "An Opposition in All Things" and "A Good Home for Youth"; to support Family Home Evening lessons 32, 34 and 43; and of general interest.)



Ettie Lee, a dedicated teacher who chose not to marry, was born in a small pioneer village in New Mexico in 1885. The above incident took place more than sixty years ago. Yet today she is still vitally interested in youth, and has become the "mother," counselor, and benefactor of more than a thousand "sons" who—with her aid—have turned adversity and personal tragedy into triumph. The story of her life is told with beauty and charm in *Tender Apples*.\* Some of the stories of her childhood and early youth, as told in this book, would bring delight to the heart of any youngster; and her dedication and achievements make her life an inspiration to all.

*For years, as a teacher, she had seen intelligent, capable children become so entangled in unlawful situations that they lost all their power to help themselves. Far too frequently they had become antisocial, not because they wanted it that way, but because they had no means of disentangling themselves. She knew that placement in institutions was not the answer for these children with problems. They can be young but once; and each is entitled to a home where he can feel the warmth and security of parental love and guidance; wherein each feels needed and wanted; wherein the family can play and work and pray together. (Page 260.)*

## Like the Little Red Hen, She Did It Herself

Ettie tried to interest organizations in helping unfortunate children. People listened to her pleas and smiled. Sweet and noble thoughts, they said, but much too big a job to undertake. Not practical. Couldn't be done. It would take so much money and so much work. It was unrealistic to try to give other children the sweet, kind, industrious home that she had known. These were different times. Homes were not the same now. She was holding on to her childhood too long. Let the institutions take care of it, they said.

"Institutions are not homes!" Ettie cried. "What do they do for a boy?"

But no one was willing to help her do anything. And so, like the Little Red Hen, she must do it herself.

Ettie Lee taught school in Los Angeles for many years. She saved her money and made plans. She

\*Ora Pate Stewart, *Tender Apples*, Deseret Book Company, Salt Lake City, Utah, 1965, \$3.95. Reviewed by permission of the author.

bought property and worked hard to improve it—sold it and bought more. She discovered that apartment houses brought the best returns—so for twenty years she studied properties and put her earnings to work. Some of her ventures in this business, as told in *Tender Apples*, also reveal the determination and faith of this great leader among women.

Finally she was ready to do something for underprivileged children. So she created *The Ettie Lee Homes*, placing in charge of each home kind, responsible parents who loved children. One at a time, working and saving, she acquired 17 beautiful homes, or ranches, where young boys could have the kind of home she herself had had. Her own wonderful, happy childhood gave her a realization of what every youngster needed—love, warmth, security, work, opportunity. Into her “homes” she has taken the boys most in need of understanding—boys who have come to trouble with the law—school dropouts who have turned to crime.

**Jody Barnes—a Hopeless Psycho** (Page 294.)

“No, Miss Lee; we are not underestimating your efforts with juvenile delinquents—your record stands. You have done wonders. But we cannot let you have this boy. He is a hopeless psycho. You can’t tell what he will do next.”

“But your Honor, locking him up will solve nothing for him. Jody Barnes is only fifteen. His life

hasn’t even begun yet. What good will it do Jody to be locked up for the rest of his life?”

“Miss Lee, we have to think of society. The boy is more than a hoodlum. He is a vicious criminal. Half a dozen psychiatrists have pronounced him insane. He will have to be committed to the institution for the criminally insane.”

“You are not thinking of the boy, your Honor. Who, at the institution, will take time out to see what it is that he needs? When—ever again in his life—will anyone take time out to put an arm around him?”

Ten times Ettie appeared in court on the boy’s behalf, and ten times she was refused; but finally, through appealing to the governor of the state who had been one of her students and who said, “I would trust anything in the state to you,” she obtained custody of Jody Barnes.

Meantime, back at the ranch, Mom and Pop fixed up a nice room for Jody—a room for two so that a fulltime social worker could be with this boy, someone to talk to him in the night, someone to take him fishing and swimming. When Ettie arrived with the boy, she instructed the home mother: “I want you to put your arms around this boy, once a day, firmly, so he knows somebody loves him. If once isn’t enough, do it twice. What this boy has missed is mother-love.”

It worked. In six weeks the social worker could go on about his regular duties. “Whatever in all the world made me act that way?” Jody asked. “I am so ashamed of myself, scaring people half to death—and for no reason. What a mess I was! But it will never happen again.”

The boy was good at the ranch, helpful, and normal. He made excellent grades at school, he studied public speaking, he became involved in school activities, and in three years he was student-body president of a very fine high school. After graduation, he got himself a job and put himself through college, leading the honor roll all the way. His past is like the nightmare that it was—forgotten.

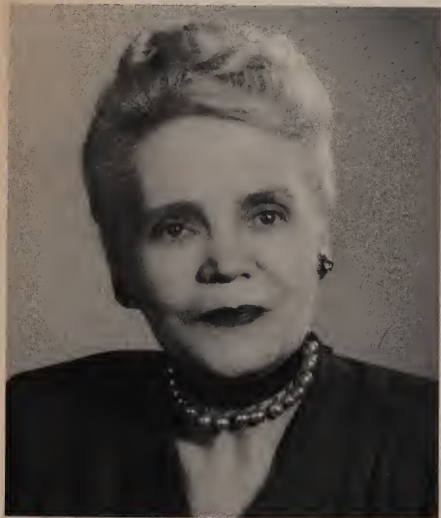
• • •

Boys have come and gone in the Ettie Lee Homes—two thousand, or possibly three. Ettie destroys their records. What is the use of keeping a list of mistakes? When a boy is rehabilitated, when he has his values straight, he graduates and goes out into life to make his contribution to the world.

“It isn’t enough just to take what life offers. Somebody has to put something back!” This statement of her father’s, when he determined to send his daughters to school at a time when higher education for girls was not considered too important,

(Concluded on page 261.)

ETTIE LEE





# EZEKIEL COUNSELS THE EXILES

by G. Byron Done\*

As a prophet, Ezekiel's responsibility was to a group of people which had been uprooted from their native soil of Judah and transplanted in an alien land—Babylon. He listened as they gave expression to despair, discouragement, and bewilderment in the following chant:

*By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.*

*For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.*

*How shall we sing the Lord's song in a strange land?*

*If I forget thee, O Jerusalem, let my right hand forget her cunning.*

*If I do not remember thee . . . if I prefer not Jerusalem above my chief joy. (Psalms 137:1, 3-6.)*

The Lord has said to Ezekiel: “. . . I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.” (*Ezekiel* 3:17.) As a watchman, Ezekiel's responsibility was to warn his fellow exiles. This is the role of a prophet in every generation. They warn those of their generation, yet their counsel is available and useful to succeeding generations.

History does not take place in a vacuum, nor is it an abstract thing. The Bible is not a compilation of theology nor dogma. It records the conduct of man's interaction with man, of groups with groups, institutions with institutions, and of man with God. It is a record of life and human relationships, and not the speculations and observations of cloistered intellectuals.

What did Ezekiel say to those who “wept when they remembered Zion”? He first refreshed their memories as to the origin and the purpose of the covenant God had made with Abraham, Isaac, and Jacob. He reminded them that God had not singled out Abraham's descendants to shower upon them privileges, but rather to shoulder them with responsibilities. (Perhaps this is a timely reminder for

modern Israel also.) God had told them at Sinai:

*. . . If ye will obey my voice . . . and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

*And ye shall be unto me a kingdom of priests, and an holy nation. . . . (Exodus 19:5-6.)*

Through Moses He said further:

*. . . I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall . . . say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? (Deuteronomy 4:5-8.)*

Israel was not to worship the strange gods of Canaan nor to make marriages with its people. But somewhere in the several hundred years of history between Sinai and the Exile, Israel became politically ambitious. They were not content to achieve excellence in character, wisdom, and righteousness, but chose to compete with other nations for world power as a political group. They paid no heed to Isaiah's plea to avoid entangling alliances. They also turned a deaf ear to Jeremiah's counsel in this regard. Now they were weeping by the waters of Babylon, saying, “Our fathers are responsible for our being here. We are suffering for their sins and blindness. We are innocent!”

In the years preceding Jerusalem's fall, the proverb: “. . . The fathers have eaten sour grapes, and the children's teeth are set on edge” (*Jeremiah* 31:29; *Ezekiel* 18:2) was widely used. The exiles were using it; and Ezekiel was answering,

*As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; . . . the soul that sinneth, it shall die. (Ezekiel 18:3-4.)*

Ezekiel could have used Jeremiah's words in this situation by answering the complaining exiles: “Every man that eateth the sour grape, his teeth shall be set on edge.” (*Jeremiah* 31:30.) It is as true today that the individual is responsible for his own actions and “the soul that sinneth shall die,” as when spoken by the prophet 2,500 years ago.

Ponder our own plight if we of modern Israel were removed from our homelands and our temples? Could we turn to Ezekiel for consolation and inspired counsel to solve our problems? Of course we

\* (For Course 26, lessons of August and September, “Ezekiel, Prophet of Judah's Captivity”; for Course 28, lesson of September 4, “The Bible: Old Testament”; and of general interest.)

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could. He would answer us as he did Israel of old: You may be removed from your homes and God's temple (anciently Israel believed the temple was God's abode while on earth); but not from God—His care and His love.

In essence He said to the exiles of old: As a nation, a community, you have transgressed God's laws and broken the covenant. For this you are being punished.

As individuals today we find ourselves sometimes, because of our sins, spiritual exiles—exiles from the presence of God and from those who love Him. When we repent, Ezekiel hastens to assure us, as he did Israel of old:

*Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: . . . I will take you from among the heathen . . . and will bring you into your own land, . . . A new heart also will I give you, and a new spirit will I put within you: . . . Ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. (Ezekiel 36:17, 24, 26, 28.)*

The inspired utterances of a prophet have universal and timeless application. They are not the exclusive property of any one age or generation. Like the beautiful flowers in our neighbor's garden, their beauty can be seen and appreciated by all who pass by.

Library File Reference: EZEKIEL.

## WORSHIP REQUIRES A FOUNDATION FOR GROWTH

(Concluded from page 257.)

6. Ready acceptance of the opportunity to pray, to give an inspirational presentation, and to answer and ask questions.
7. Learning to think of Jesus during the sacrament service.
8. Friendship with and consideration of all classmates.

A teacher should remember to praise each child as she sees growth in his ability to worship meaningfully. A child needs praise. He wants to be loved and accepted. He wants to please. A teacher needs to know and understand and love her children as she knows, understands, and loves the Gospel she is teaching them. She seeks the help of parents. She learns to say to the child, "You tell me." In this way she will discover their hopes and their needs. Only when she knows their needs can she lead them

to show love for their Heavenly Father by doing His will. Only then will she help them to grow in their ability to worship.

### References:

The following articles on "building a foundation for worship" are found in former issues of *The Instructor*: February, 1961, page 57, "Help Them Build Self-discipline," by Eva May Green. April, 1961, page 129, "Children Learn to Worship," by Eva May Green. May, 1961, page 165, "The Worship Service Is Designed to Increase Spiritual Growth," by Hazel F. Young. June, 1961, page 198, "Contribute to a Spiritual Worship Service," by Mima Rasband. August, 1961, page 275, "Lead Them to Spiritual Worship," by Claribel W. Aldous. March, 1962, page 93, "The Junior Sunday School Chorister Teaches the Gospel," by Vernon J. LeeMaster. May, 1962, page 145, "Reverence the Highest of Human Feelings," by President David O. McKay.

Library File Reference: SUNDAY SCHOOL—JUNIOR SUNDAY SCHOOL.

## BOYS TO SAVE! (Concluded from page 259.)

has found great fulfillment in Ettie's life; and it has helped her to help others develop their talents so that they, too, can "put something back."

### Rewards for Lifetime of Effort

Awards are coming to Ettie Lee—honors that she did not expect or anticipate: the California-Utah Woman's Heritage Award; the Los Angeles Times' Woman of the Year; Brigham Young University's Family Living Award; the Smoot Foundation Award; and National Teacher of the Year, 1966.

Of her, Elder Spencer W. Kimball has said:

*There are many people who have made more money teaching school and at other things, than Ettie Lee; but there are few people who have so carefully invested the money. And she may not live*

*forever in mortality; but her work will live on forever into eternity and through eternity, for boys and their offspring will praise her name forever. . . . (Page 326.)*

It is fitting to close with Sister Lee's own words:

*The role of a teacher has brought me untold joy. Learning, to me, is a lifelong process; and I know that the true teacher holds the magic key. I never intend to throw that key away. . . .*

*My work with misguided boys was set up from the beginning to bring joy to them; to give them love and guidance and to teach them responsibility and self-reliance. The extra bonus is that it has brought me joy untold. Perhaps it would be difficult to name a greater joy. I feel for them as a mother must feel, and what greater joy is there? (Page 331.)*

—Burl Shephard.

Library File Reference: LEE, ETTIE.

# "AND THEY SHALL BECOME MY SONS AND MY DAUGHTERS"\*

One of the important factors determining human behavior is the image one has as to how he should act. We might refer to this image as a kind of "mental picture." This mental picture may be acquired either consciously or unconsciously. With most individuals, it becomes part of life as a result of the latter method—that is, we behave the way we do without consciously thinking about it.

## Process and Dangers of Imitation

How is this unconscious image acquired? It begins when a child is born. He imitates the behavior of his father, mother, and other family members. This process of imitation is useful in helping him learn. By imitating, he is, in normal cases, soon able to speak, walk, and do countless other things in a relatively short period of time. By doing the same thing over and over again in the same way he becomes, as the psychologist points out, "conditioned." Behavior patterns are internalized. He can do many things without even thinking about them.

But this method of learning may have some dan-

(For Course 10, lesson of September 4, "Little Children"; for Course 14, lessons of July 10 and 17, "Jesus Teaches the Disciples," and "Teachings and Miracles Near Jerusalem"; for Course 18, lessons of July 3 and 10, "Love," and "Home"; for Course 24, lessons of August 28, September 25, and October 2, "Nature and Meaning of Education," "A Personal Ideal for Youth," and "An Eternal Perspective of Life"; to support Family Home Evening lessons 27, 28, and 44; and of general interest.)

## *Nineteenth in a Series To Support the Family Home Evening Program*



by Reed H. Bradford

gers in it. The child may imitate an undesirable behavior pattern. Suppose a father is driving an automobile and has his child with him. He exceeds the speed limit. The child observes this and may conclude that it is unimportant to obey the law.

Sometimes one simply imitates the behavior of others without understanding or evaluating the principle or principles involved. When the person whose action is imitated makes a mistake, the imitator makes the same mistake.

## What Would the Saviour Do?

Such danger may be avoided if the individual consciously thinks about the kind of person he would like to become, and about the kind of principles which are going to serve as the guidelines of his life. This is why the "art of contemplation" is so important. One can regularly go alone somewhere and think, evaluate, and commune with his Heavenly Father concerning his goals, his problems, his successes, and his total behavior. Gradually he acquires a depth of understanding of the principles that will bring lasting joy, salvation, and exaltation.

The one perfect example of an individual who lived the principles that would bring this joy, salvation, and exaltation is, of course, the Saviour. He was confronted with situations similar to those of the whole human family. But though "He suffered temptations, [He] . . . gave no heed unto them." (Doctrine and Covenants 20:22.) If one understands and imitates His way of living, he may become the son or daughter of his Heavenly Father. One method that will assist in achieving this goal is to ask the question: "How would the Saviour, our Redeemer, our Elder Brother, and our Advocate with the Father—He who does the right things for the right reasons—behave under the circumstances in which I now find myself?"

To answer this question one must know and understand the principles of the Gospel. He must live them. The Family Home Evening program is to help achieve this goal. Perhaps it might be useful for each family member to compare his behavior with some basic teachings of the Saviour. The following questions are given to help everyone think about whether or not he is in fact becoming a son or daughter of his Heavenly Father.

\*This idea is found in several different places in scripture. See Doctrine and Covenants 11:30 and 76:58. See also Ether 3:14 and John 1:12.



#### For Father:

1. Do I actually give meaningful time to my family in the same way I give it to my occupation? Suppose my boss invited my wife and me to dinner with him at the same time we had already planned to hold Family Home Evening. What would I do?

2. I am active in the Church and have deep respect for the bishop, stake president, and the general authorities. Do I treat my fellow employees with the same respect?

3. As the holder of the priesthood, I preside in our home. In making decisions concerning our family, however, do I consider my wife as my counselor? Do I permit her to use her knowledge, wisdom, and experience when decisions have to be made?

4. Do I involve my children in decisions, where appropriate, so that they will have opportunity for growth?

5. Do I compliment my wife and children for correct behavior, as much as I point out their mistakes?

6. Would I feel thoroughly good inside if my child said to me: "Dad, I walked in your footsteps all the way"?

7. How many times have I done some little thing to show my appreciation to my wife and children, other than on an anniversary?

#### For Mother:

1. When someone asks me, "What is your occupation?" do I say, "I'm just a housewife," or do I say, "I'm a homemaker"? Do I feel good about my answer?

2. Do I furnish an atmosphere of understanding and relaxation when my husband and children come home at night? Do they really love to come home because they know I esteem and respect them?

3. Do I use physical punishment as a primary method of disciplining our children?

4. Do my children know that my main goal is to help them become a son or daughter of our Heavenly Father?

5. When our children disobey one of the principles of the Gospel, do I try to understand the situation from their point of view?

6. Do I take time to try to explain the principles of the Gospel to our children, so that they obey them because they love them?

7. When my husband leaves the house in the morning, does he know I am concerned about him in the way I should be?

#### For Children:

1. Do I yell at my brothers and sisters, or do I speak softly?

2. Do I say "please" and "thank you"?

3. Do I cheat on examinations?

4. Am I going to school primarily to get a certain amount of credit and acquire a good grade? Or, is my primary motive to learn things that will help me to be a good citizen, a good husband or wife, a good parent, and to acquire the kind of knowledge, wisdom, and skill that will help me throughout eternity?

5. Which is more important to me: the approval of the Saviour or the approval of my gang or social set?

6. Will I feel at ease in telling my future children about my behavior on my dates?

7. Do I carry out my assigned responsibilities in our home with a good spirit or a resentful one?

#### For All of Us:

1. Do we think of the welfare of our family as much as we think of our individual welfare?

2. Are we sensitive to one another's feelings, and because we love and respect each other do we honestly try never to cross that "sensitive line"?

3. Is there a certain kind of spirit, such as the one that emanates from the Holy Ghost, that permeates our home?

#### Gradually Become Perfected

If the Family Home Evening program is to fulfill its purposes, all members of the family must make an honest personal commitment to try to implement Gospel principles in their lives. Everyone, being human, makes mistakes, but he should repent of those mistakes and help others to avoid making them again.

As these principles become part of one's life, he gradually becomes a son or daughter of his Heavenly Father. Speaking of such individuals, the Lord said:

*[These are they] . . . who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. . . . All things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. (Doctrine and Covenants 76:53, 59.)*

And during the years of this life, one will experience great joy from within.

*Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid. (John 14:27.)*

Library File Reference: FAMILY LIFE.



Art by Dale Kilbourn.

*Early-day converts counted the cost in loss of home, friends, occupation, and loved ones. But having made the choice . . .*

## THEIR HEARTS WERE ON THE ALTAR\*

It was on the first of March, 1846, only two weeks after leaving Nauvoo, that the Saints broke camp and moved forward in two general divisions, under the leadership respectively of Brigham Young and Heber C. Kimball. Their course was westward over the rolling prairies of Iowa. Only too soon did they find every hollow to be a mud hole, in which the wagons would sink to the axle. But having started, they could do no better than "double teams" and go slow. Often they would not make over three miles a day, and what added to their discomfort was

(For Course 4, lesson of July 17, "Faith and Repentance"; for Course 8, lesson of September 18, "Ruth, the Girl from Moab"; for Course 18, lessons of July 3 and 10, and September 4, "Love," "Home," and "Peace"; for Course 24, lesson of October 2, "An Eternal Perspective of Life"; to support Family Home Evening lesson 27; and of general interest.)

\*Excerpted from John R. Young, *Memoirs of John R. Young, Utah Pioneer 1847*; Deseret News, Salt Lake City, Utah, 1920; pages 16, 17, and 18.

the continuous rain which wet to the skin those who were walking, and even beat through the wagon covers, wetting and chilling the sick and feeble. These conditions gave rise to acts of heroism as noble as were ever recorded.

I remember one notable instance:

Orson Spencer was a graduate from an eastern college, who having studied for the ministry, became a popular preacher in the Baptist Church. Meeting with a "Mormon" elder, he became acquainted with the teachings of Joseph Smith and accepted them. Before doing so, however, he and his highly educated young wife counted the cost, laid their hearts on the altar and made the sacrifice! How few realize what it involved to become a "Mormon" in those early days! Home, friends, occupation, popularity, all that makes life pleasant, were gone. Almost over night they were strangers to their own kindred.

After leaving Nauvoo, his wife, ever delicate and frail, sank rapidly under the ever-accumulating hardships. The sorrowing husband wrote imploringly to the wife's parents, asking them to receive her into their home until the Saints should find an abiding place. The answer came, "Let her renounce her degrading faith and she can come back, but never until she does."

When the letter was read to her, she asked her husband to get his Bible and turn to the book of *Ruth* and read the first chapter, verses 16 and 17:

*... Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.*

Not a murmur [of complaint] escaped her lips. The storm was severe and the wagon cover leaked. Friends held milk pans over her bed to keep her dry. In those conditions, in peace and without apparent suffering, the spirit took its flight, and her body was consigned to a grave by the wayside.

BE STRONG<sup>1</sup>

*Be strong!*

*We are not here to play—to dream, to drift.  
We have hard work to do and loads to lift.  
Shun not the struggle—face it; 'tis God's gift.*

*Be strong!*

*Say not the days are evil. Who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.*

*Be strong!*

*It matters not how deep intrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight on! Tomorrow comes the song.*

—Maltbie D. Babcock, D.D.

<sup>1</sup>Heart Throbs, National Magazine 1904-1905; Chapple Publishing Company, Ltd., Boston, Massachusetts.  
Library File Reference: COURAGE.

Third in a series of four Centennial reprints, "Voices of the Past," being featured in THE INSTRUCTOR this year.

## "NO TOIL NOR LABOR FEAR"

On March 1, 1846, Brigham Young stood in the front end of a wagon and spoke to the Saints:

Attention, the camps of Israel. I propose to move forward on our journey. Let all who wish follow me; but I want none to come unless they will obey the commandments and statutes of the Lord. Cease therefore your contentions and backbiting, nor must there be swearing or profanity in our camps. Whoever finds anything must seek diligently to return it to the owner. The Sabbath day must be hallowed. In all our camps, prayers should be offered up both morning and evening. If you do these things, faith will abide in your hearts; and the angels of God will go with you, even as they went with the children of Israel when Moses led them from the land of Egypt.<sup>1</sup>



# The JUVENILE INSTRUCTOR

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### THE STORY OF DAVID CAZIER

**H**IS life has been one of hardship and toil. He stands today, at 94, over six feet, and is still going strong, doing daily work around his place at Nephi, and superintending the large farm that he owns. He can best tell his own story, which is about as follows:

"I was born May 1, 1844, in Holden County, Kentucky, twelve miles from Louisville. My father was William Cazier and we experienced the early day trials of pioneer life. When seven years of age I moved with my folks to Illinois, and in 1851 came across the plains in Captain Nathaniel H. Felt's company.

"I took part in the Walker Indian war. At first we had no trouble with the Redmen, and we would

all sit around the fire and eat together. We often went hunting bear, and though we followed the tracks, many of us hoped we never would catch up with the animals.

"We had been counseled by President Brigham Young to go south and straighten the weak places, so we went to Nephi. I helped build a wall around the city to protect us from the Indians. This was in 1854, and we took over twelve months to build the wall around twelve of these blocks. It was twelve feet high, six feet at the bottom and three at the top and we filled up the center between the boards with hard dirt, making a firm wall all around, much as men do with cement walls today. After the poles were put up we would beat in dirt. Each family had so many rods to build.

"The summer of 1853 marked the beginning of Indian trouble. The Indians had taken as prisoners the children of other tribes, and a white man

<sup>1</sup> John R. Young, *Memoirs of John R. Young, Utah Pioneer 1847*; The Deseret News Press, Salt Lake City, Utah, 1920; page 16.



when intervening against the cruel treatment of these who were used as servants, killed an Indian in Springfield. As a result the Walker War was



started. Many a time I stood guard, as my turn came every other night, and I also had to work in the field all day. In all I stood guard seven months. . . .

"... Then the grasshoppers came to this district, which was given the name from the Book of Mormon, Nephi. This was in the fall of 1854 and in September. I well remember they came like 'darkening the sun.' They laid their eggs, which hatched in June, 1855. Then they swept every-

"When the grasshoppers came we were so poor we had to dig pigweeds. We had no bread and each helped the other. We lived close to our religion and the Lord helped provide until times were better. . . .

"We also thought a lot of our women folk. I well remember how hard I had to work on my father's farm and he thought I was too young to get married and would not help me. A beautiful young girl came with her brother from the East, and it was a case of love at first sight. I tried to get acquainted, but didn't know how to start things. At last I noticed she was bare footed, and I went all the way to Salt Lake to get her a pair of shoes, which she greatly appreciated. We were soon engaged to be married. We did not have a wedding like today. In fact, if I had had to pay for a license I could not have done so. The Bishop tied the knot. Then she took what little belongings she had in a basket and we both took a side and walked the long distance to my adobe hut which was half dug-out. She even borrowed a dress to get married in.

"When the first baby came we had nothing for clothes. She had to take the cotton wool from beneath the quilts and spin it on the old spinning wheel to make clothes for the babe. We were the happiest couple in the world and she was the most beautiful woman I ever saw." (Again a picture was shown which proved the truth of the assertion.)

"Then we prospered a little, and gradually got a farm. . . ."

—Harold H. Jensen.  
(Volume 64, page 71.)

## HULDA THURSTON SMITH

Hulda Cordelia Thurston Smith, born 1 June 1846, in Van Buren County, Ohio, was the daughter of Thomas Jefferson Thurston and Rosetta Bull. Shortly after Hulda Cordelia was born, the family joined the Saints who were beginning their trek West. Following is part of her life story:

... Upon arrival in the Salt Lake valley we made our first home in a hut in the old fort in Pioneer Square, the roof of which was dirt and alive with mice. They used to run across our faces as we slept. . . .

We suffered severely from hunger in those first days. Even though father had fortunately brought with him some tiny potato balls to plant, it was over a year before we could eat them. They were saved each year for seed. I well remember looking at them with envy, even though they were not larger than walnuts. We chiefly used to cook sego roots. A covered wagon formed our stove and we were better off than most of them at that. Father had brought also a lot of bran with him, presumably for the animals, which was used for flour. Our neighbors came to buy some, offering any price. Father would not sell, but gave it to them. . . .

My education was limited. For years we had no books, no paper and no pencils, as we were rather ostracized from civilization while in Weber Valley. I well remember when the California gold seekers passed through they left behind two old English prayer books. My father said I might have one, if I could read it through. At eight, with the help of my sister, I did so. Later came my first story, "Uncle Tom's Cabin." Our schooling later on was for three months in the winter and three in the summer. When about seventeen I was a school teacher and taught the first class in Weber Valley, having twenty-five pupils, mostly Scandinavian children. The school house was mud roof and floor and we had to adjourn at times because of mud.

Then came a notable event in my life, for I married Willard Smith, whose father was killed in the Haun's Mill Massacre, and whose brother, Alma, was miraculously healed after being shot in the hip by the mob. The marriage day was notable, for when we left the old Endowment House, flags were flying at half mast on April 15, 1865, as news



## The Garden of *GETHSEMANE*

BY LORIN F. WHEELWRIGHT

"... The spirit indeed is willing, but the flesh is weak." (Matthew 26:41.) These words of Jesus echo from tree to tree and hill to hill in the olive grove of Gethsemane. It was here that the Creator of this world suffered the turmoil of spirit and body which today makes of Gethsemane not a place but a crisis — a crisis that every man can expect to meet sometime in his life. It is the tragedy of deep sorrow "unto death" when betrayal, disappointment, and loneliness tempt us to feel that God has forsaken us, and that our closest friends sleep amid our torture and travail.

As I sat among the gnarled olive trees of Gethsemane, my mind dwelt upon the twisted and torn hearts of those ancient, living witnesses — standing and bearing fruit in this twentieth century, as much as to say in chorus: "Look at us, look into our hearts. We live today as witnesses to those eternal words of Him who prayed here. We heard him say,

... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Matthew 26:39.)

Not once, but three times did he kneel here and from the depths of his soul speak to his Heavenly Father:

... If this cup may not pass away from me, except I drink it, thy will be done. (Matthew 26:42.)

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:44.)

And there appeared an angel unto him from heaven, strengthening him. (Luke 22:43.)

It was to this place that Jesus brought his closest disciples, Peter, James, and John, to watch with him. It was here He said, "Watch ye and pray, lest ye enter into temptation." (Mark 14:38.) It was here he sought the comfort of companions. As I sat and looked I thought: To watch is to keep awake. Temptation is ever near and we must be alert or it can overtake us as we slumber. I thought: How true it is that for evil to triumph, all that good men need do is sleep; yet how human it is to yield to physical hungers, and in so doing let our moral watchmen leave their posts.

Jesus understood. When he found his disciples asleep, he forgave them. While they gained physical strength, he gained spiritual power to say,

... Sleep on now, and take your rest: it is enough, the hour is come. . . (Mark 14:41.)

The meaning of Gethsemane seemed to come alive in the presence of these ancient trees; yet one might rightly ask, "Did they actually stand here at the time of Christ?" In answer to this very question a French monk who, as a gardener, kept this sacred plot free of weeds and fragrant with flowers, said to another pilgrim before me, "They may well be the trees, . . . for their age is lost in antiquity. I will tell you a very interesting thing about them. They have never paid the tax which, since the Moslem conquest, was imposed on newly planted trees. That means that they were not young trees many centuries ago. That, my son, is an historic fact, but whether they sheltered our Lord I cannot say; but for myself, . . . I believe they did."<sup>1</sup>

<sup>1</sup>H. V. Morton, *In the Steps of the Master*; Methuen and Company Ltd., London, England, 1962; pages 43-44.

(Concluded on opposite back of picture.)









# The Garden of Gethsemane

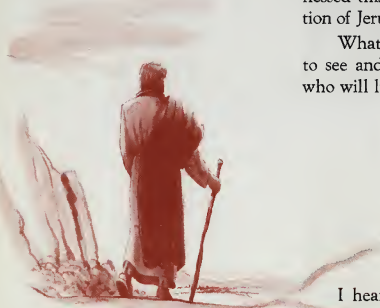
Photograph by  
LORIN F. WHEELWRIGHT

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by Wheelwright Lithographing Co.

Here stand the trees on a mount, called the Mount of Olives, sloping up from a dry bed of a valley called Kedron. Just across the valley is a steep incline on which appear to be whitewashed headstones and monuments, similar to our grave markers. These are described in the Bible as "white sepulchres." (See *Matthew 23:27*.) On this barren hill where ancient stone fences and scattered rocks dominate the scene is this little garden, nestled beside a church, marking a sacred spot of green.

Amid this scene my mind retraced the centuries to that year when the Romans attacked those walls of Jerusalem, just over the valley and above the sepulchres. I saw in imagination those walls surrounded by higher walls, erected for the siege by Titus, the Roman general. In 70 A.D. his engines of destruction were to consume every tree for miles around — save, possibly, these olive trees. Why these trees? Titus had established his camp on this mount of olives where he could supervise the military operations of that fight to the death. It could be, I thought, that he kept a bit of shade for his own comfort, and that these trees could have witnessed this tyrant fulfilling the prophesy of Jesus wherein he foretold the destruction of Jerusalem.

Whatever they witnessed, the scars of ancient days are born by them for all to see and feel. And the knotted fibers of their massive trunks sing out to those who will listen:



*Jesus walked this lonesome valley,  
He had to walk it by himself.  
Nobody else could walk it for him,  
He had to walk it by himself.*

*You must walk the lonesome valley,  
You must walk it by yourself.  
Nobody else can walk it for you,  
You have to walk it by yourself.*

I heard these words and their haunting melody echo in my heart as I lingered in Gethsemane. I heard again the thousands of children's voices singing this old spiritual song as I had heard them many times before in my school days. I thought, "How wonderful it would be if they and all men could stand here and see this holy place, for here is the valley He walked that fatal night. Here, with renewed courage He awakened His sleeping apostles and said, 'Rise up, let us go; lo, he that betrayeth me is at hand.'" (*Mark 14:42*.)

In these very trees is embodied the courage to stand the assault of centuries. They bear witness that as each man comes to his own Gethsemane, he can gain courage and spiritual power from God. They say, "This is where the King of Kings humbled himself to be sacrificed like a lamb for those whom He loved. Here He found the strength of soul to face whatever should befall Him. Here He found the heroic spirit to sustain Him through His agony on the cross. Here he found the ultimate wisdom of God that empowered Him to say, '... Father, forgive them; for they know not what they do...' " (*Luke 23:34*.)

The olive trees of Gethsemane remind us of the eternal truth: "... All things are possible to him that believeth." (*Mark 9:23*.)

(For Course 10, lesson of October 9, "Gethsemane"; for Course 14, lesson of September 25, "Gethsemane"; for Course 18, lessons of September 25 and November 6, "Magnanimity" and "Forgiveness"; for Course 24, lesson of October 2, "An Eternal Perspective of Life"; to support Family Home Evening lesson 27; and of general interest.)



of President Abraham Lincoln's assassination had reached the valley.

Our honeymoon was a ride by team back to Weber Valley. We had a terrible time getting a house to live in. At last a log cabin was rented us, with once again a dirt roof. How many girls today would welcome such a prospect! But we were happy. We didn't even have a stove and later this was a much-prized possession. Once again the mice were in the ceiling and often dirt fell into the frying pan when cooking. Two of my children were born here. One week after my second daughter came the landlord said we would have to get out.

Where to go was a problem as in those days houses were at a premium. At last my husband found a large grain and potato store room. The bins were empty, but the smell of the rotten potatoes and mouldy grain was terrible. It was the only place available. Bundling me in a quilt he took me there, and it was even worse than he had described. Our hired girl left one week after, and my little baby was an invalid all its life, due, I believe, to this dampness.

Later, our brick home, which we had been building, was completed and it was the happiest moment in my life when I left the old store room. Before doing so, however, another child was born and I nearly lost my life. A Swedish midwife, in reality a doctor, for she had graduated in Stockholm, watched over me day and night. With prayer my life was saved though I was ill for years afterwards. In all I have had twelve children, though only six are now living. Added to all this trouble was the fact that George W. Thurston's little girl had been stolen by Indians, and the grasshopper plague was on. We couldn't even raise a mess of greens. Fortunately my husband had a toothache and said he would have to go to Salt Lake and the ride might do me good. Here I received medical aid, which again helped on the road to health and made me determined some time to study medicine.

This I did later in life, facing childbirth at times with only a neighbor to help, while I gave directions. . . . Many the times herbs served for medicine and we cooked



Hulda Thurston Smith

redroots and pigweeds. In 1881, I studied under Dr. Kohler, who had started a school in Morgan and later founded a college.

Don't think, however, we had no joys. Our recreation was just as enjoyable as today, though not so extreme. We had parties in our little log shanties, with dancing on dirt floors. Intermission at midnight for refreshments and then on with the dance until the wee small hours of the morning. We had quilting parties, sewing bees, and everyone turned out. . . . Sometimes the snow was three feet deep, pinning us in for weeks around our own firesides. At times milk and eggs saved our lives, as we had no fresh fruit or vegetables. I did milking and chores that equaled a man's and worked side by side with my husband in making a home. . . .

. . . Later, happiness and prosperity came, though we were never what you would call rich. My husband and I shared all we had together. . . .

—Harold H. Jenson.  
(Volume 64, page 375.)

### BRIGHAM H. ROBERTS

*The story of a little quarry "Sand-boy"  
who went to Congress.*

A summer morning in Warrington, Lancashire, England, and the year 1865. . . . Suddenly we round a sharp turn. . . . We are looking squarely into the great mouth of one of the stone quarries that characterize this section of the country. In the foreground the great "uncut" masses of stone, tons and tons in weight, rise like huge giants to challenge our progress. Busy men are rushing to and fro, bent on their several tasks, and here close to one side two "sawyers" sit perched like crows on top of one of the stones directing the motion of the great saws that are slowly, but surely, rending the great mass squarely through the heart. Suddenly the saw stops and one of the workmen calls loudly to someone up in the quarry. . . . Out of the stone and debris in the background emerges a small, curly-haired boy. Upon his arm he carries a bucket half-filled with damp sand. . . . he climbs deftly to the top of the stone and flings handful after handful of the sand into the crevice from which the saw has been temporarily withdrawn. The sand is used to increase friction of the saw blade and thus facilitate the cutting of the stone.

Let us notice this boy. . . . He is but eight years old, but already he is adding materially to the financial support of his widowed mother and his



two sisters. Day after day he is doing his part in the big quarry. He has been trained to work, and already the supple muscles and the well-knit frame give evidence of the strong man that is to be. . . . But a little "sand-boy" now, but soon this same little "sand-boy" is to become one of the presidents of the greatest organization for young men in all the world. That voice, so shrill and wavering now, is soon to sway the judgment of countless thousands by its mature eloquence. That humble, obscure little son of a widow, is, when grown to manhood, to take his place as the chosen representative of one of the world's great commonwealths, and upon him shall center one of the greatest tests of a nation's organic law yet witnessed. Because of him one of the world's greatest legislative bodies shall be set at variance and the balance of mankind shall look on with wonder and amazement! . . .

Just one year later this little boy's mother received the Gospel, and was made a member of the Church of Jesus Christ of Latter-day Saints, and soon thereafter she set sail for America, accompanied by her youngest daughter, leaving the little boy Brigham, for Brigham H. Roberts it is — together with his eldest sister, in care of relatives in England. In less than twelve months she had, by toiling and saving, accumulated enough money to send for her two remaining children, and with hearts burning with the joy of the reunion, the little family, now completed, settled in Bountiful, Davis County, Utah.

Here the sturdy training that had been young Brigham's part from the beginning again stood him in good stead. He was not afraid to work; . . . nor was he particular as to the name or nature of the work required. He had to "make a living," and hence we find him laboring as a farm hand, herding cattle, helping blacksmith, and any other kind of labor that might come to hand. Any kind of work, so long as it was honest, was acceptable, for his chief ambition was to "get on in the world." . . .

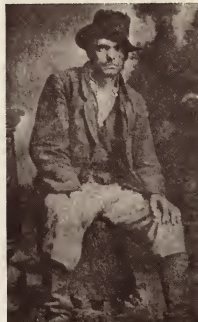
Meantime he attended the "district" schools in that section, during the brief respite left him in the winter, and later on he attended the University of Utah (then the University of Deseret) walking the entire distance from Centerville, to which place the family had moved meantime, to the University in Salt Lake City, and back home again every night when he could not catch a ride on a friendly wagon — a total distance of in the neighborhood of twenty miles per day — as well as attending to his chores night and morning on the farm. . . .

Elder Roberts graduated from the Normal department of the University in 1878. He was ordained to the office of Seventy on March 8th of the previous year. In 1880 he was called to take a mission to the States. . . . [and in 1883] to preside over the Southern States Mission. . . . Subsequently, he was transferred to the British Mission where he labored for two years as Associate Editor of the *Millennial Star*. It was while upon this mission that he met with and defeated the apostate Jarman, in debate. . . .

. . . He was elected a member of the State Constitutional Convention in 1894, and his personality is written strongly into the organic law of the state, drafted at that time. . . . He was nominated and elected to the 56th Congress. . . . After one of the most remarkable legal battles ever conducted, Congressman Roberts was declared ineligible to his seat [because of plural marriage], and his place declared vacant, whereupon he arose and delivered one of the most masterful oratorical efforts ever given before that body, concluding with the words: "I shall walk the earth with head erect, and brow undaunted, as proudly as the angels tread the courts of heaven!"

In all Elder Roberts stands as a splendid example of virile manhood devoted to a great cause, and that cause — the uplift of his fellowmen. . . . As to his courage, it is stated by those who know him best that fear is to him entirely unknown; and his remarkable experience in going after and securing the bodies of Elders Berry and Gibbs, who were shot down by a ruthless mob while preaching the Gospel in one of the Southern States, many years ago, constitutes in itself one of the most eloquent tributes to this quality. ➡

A man of great intellectual attainment and high administrative ability, supplemented by indomitable courage and unbounded generosity, he stands, today, as First Assistant to the President in the great Young Men's Mutual Improvement Association. . . .



*Elder Roberts in disguise.*

— Lon J. Haddock.  
(Volume 49, page 85.)

# The Book of Mormon Was Written for Our Day

by Daniel H. Ludlow\*

Of the 522 pages in the present edition of the Book of Mormon, more than 515 were either written or abridged by four men: Nephi, Jacob, Mormon, and Moroni. Four of the remaining seven pages were written by two additional writers—Enos and Jarom. All of these major writers of the Book of Mormon fully understood that their writings were primarily for the people of future generations, rather than for the people of their own day.

That each of these writers understood that the records were designed primarily for future generations is made clear in the following quotations:

## **Nephi:**

... The Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation. . . . (2 Nephi 25:21.)

## **Jacob:**

For he [Nephi] said that the history of his people should be engraven upon his other plates, and that I should preserve these plates and hand them down unto my seed, from generation to generation. (Jacob 1:3.)

## **Enos:**

Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually. . . . that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time. (Enos, verses 15-16.)

## **Jarom:**

And as these plates . . . are written for the intent of the benefit of our brethren the Lamanites, . . . it must needs be that I write a little. . . . (Jarom, verse 2.)

## **Moroni:**

... I would speak somewhat unto the remnant of this people who are spared, . . . that they may know of the things of their fathers; yea, I speak unto you, ye remnant of the house of Israel. . . . (Mormon 7:1.)

## **Moroni:**

... I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day. . . . (Moroni 1:4.)

(For Course 4, lesson of November 20, "The Book of Mormon Is a Record—How We Got It"; for Course 6, lesson of September 11, "The Book of Mormon—Another Sacred Record"; for Course 10, lesson of August 7, "Other Sheep"; for Course 12, lessons of October 30 and November 6, "The Blessing of Joseph and Its Fulfillment in America" and "Nephi Views Our Day"; for Course 28, lessons of September 25 and October 2, "The Book of Mormon"; to support Family Home Evening lesson 40; and of general interest.)

Through the power of vision and prophecy, these writers were shown the people of our day, for whom they were writing their records. Thus, from the voluminous records at their disposal, they were able to select those principles and experiences which would be most useful in helping us to meet our challenges and solve our problems. An effect of these visions of the future is indicated by Moroni in the following statement:

*Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.*

*Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. (Mormon 8:34-35.)*

## **Moroni Saw Our Day in Vision**

The following brief quotations show the extent to which Moroni saw our day in vision. Concerning the conditions which would exist in the world at the time of the publication of the Book of Mormon, Moroni expressed the following thoughts in *Mormon*, chapter 8:

—It shall be said that miracles are done away. (verse 26.)

—It shall come in a day when the power of God shall be denied. (verse 28.)

—There shall also be heard of wars, rumors of wars, and earthquakes. (verse 30.)

—There shall be great pollutions upon the face of the earth; . . . murders . . . robbing . . . lying . . . deceivings . . . whoredoms, and all manner of abominations. (verse 31.)

—There shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. (verse 31.)

—There shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins. (verse 32.)

—Ye do walk in the pride of your hearts . . . and your churches . . . have become polluted because of the pride of your hearts. (verse 36.)

—Ye do love money . . . more than ye love the poor and the needy, the sick and the afflicted. (verse 37.)

(Concluded on following page.)

\*Daniel H. Ludlow is Director of the Institute of Book of Mormon Projects at Brigham Young University and a Professor of Religion. He has served as a stake Sunday School superintendent, a member of a high council, a ward bishopric, a stake presidency, and as a branch president. Brother Ludlow presently is serving as Director of Publications for the Church Correlation Committee. He married Luene Lelison of Spanish Fork, and they are the parents of nine children: 1 son and 8 daughters.

—Why are ye ashamed to take upon you the name of Christ? (verse 38.)

—Why do ye adorn yourselves with that which hath no life? (verse 39.)

—Why do ye build up your secret abominations to get gain? (verse 40.)

#### Reasons for Publishing the Book of Mormon

Many purposes can and have been listed for the coming forth of the Book of Mormon, including the following list of reasons prepared by B. H. Roberts<sup>1</sup>:

*First*, to show unto the remnant of the house of Israel what great things the Lord has done for their fathers.

*Second*, to teach them the covenants the Lord made with their fathers, that the remnants may know that they are not cast off forever.

*Third*, to convince both Jew and Gentile that Jesus is the Christ, the Eternal God, and that He manifests Himself to all nations.

*Fourth*, to bring the knowledge of a Saviour to the remnant of the house of Israel on the western hemisphere, through the testimony of the Nephites and Lamanites as well as through the testimony of the Jews, that they might more fully believe the Gospel.

*Fifth*, to bring to the Jews the testimony of the Nephites that Jesus is the Christ, the Son of the living God; that they might have the testimony of the Nephites as well as that of their fathers that Jesus is their Messiah.

*Sixth*, to be a witness for the truth of the Bible, to establish its authenticity and its credibility by bringing other witnesses than those of the Eastern world to testify to the same great truths that are contained in the sacred pages of the Bible.

*Seventh*, to restore to the knowledge of mankind many plain and precious truths concerning the Gospel which men have taken out of the Jewish Scriptures, or obscured by their interpretations.

Other students and scholars have suggested the following additional reasons for the publication of the Book of Mormon:

1. To help the people of this generation solve their problems.
2. To convince mankind that every person must be judged of his works.
3. To prepare the faithful for the second coming of Jesus Christ, and for the millennial reign.
4. To test the faith of this generation and to help the faithful.
5. To provide mankind with secrets of national survival.

Unfortunately, many members of the Church

read the Book of Mormon as though it were simply a history book. The major writers of the Book of Mormon did not intend it to be a history book at all. In fact, Jacob said that his brother Nephi commanded him that he "should not touch, save it were lightly, concerning the history of this people." (Jacob 1:2.) The Book of Mormon was written to include principles which would help us solve our problems.

Each time we read a story or incident in the Book of Mormon, we should ask ourselves these questions: *Why did Mormon (or Nephi, etc.) select this particular story or event to include in the records? What principle is contained in this account which would help us understand and solve our problems?*

#### Subjects Relevant to Our Day

The following are major areas of interest to us:

1. Advantages and disadvantages of different methods of government.
2. Causes and effects of war (The answers to such questions as Under what conditions is war justified? Should we disarm if an enemy is preparing to come to battle against us? etc.)
3. Secrets of national survival (The Book of Mormon includes principles which can help a righteous people preserve themselves from their enemies.)
4. Evils and dangers of secret combinations which are built up to get power and gain over the people.
5. Inherent weakness of priestcraft, and a warning for us against those who set themselves up as teachers of the truth but who are not concerned with the welfare of Zion.
6. Reality of the devil, and an indication of some of the methods he uses.
7. Wise and proper uses of wealth.
8. Plain and precious truths of the Gospel of Jesus Christ.
9. Reality and divinity of Jesus Christ and His atonement.
10. Major aspects of the gathering of the House of Israel in the last day.
11. Purposes and principles of missionary work.
12. Warnings against pride, indifference, procrastinations, dangers of following false traditions, hypocrisy, unchastity, etc.

The prophets of the Book of Mormon have given us sound principles and excellent advice which we can use in meeting our problems today. It is up to us to learn these principles and to apply them in our lives.

Library File Reference: BOOK OF MORMON.

<sup>1</sup>B. H. Roberts, *New Witnesses for God*, Vol. 2: The Deseret News, Salt Lake City, Utah, 1950, pages 67, 68.



# WHY AND WHY NOT?



## WHY IS IT ADVISABLE FOR A TEACHER TO LEAD HIS CLASS AS IT LEAVES THE WORSHIP SERVICE?

"If possible, the teacher should precede class members as they leave the worship service to go to the classroom. Each member should be smilingly greeted by name by the teacher on entering the classroom." (General Superintendent George R. Hill, *The Instructor*, April, 1964, page 148.)

"Teachers, whenever possible, should precede

their pupils to the classes." (1961 *Sunday School Handbook*, page 32.)

"As teachers lead their groups to the classes, the member of the superintendency may stand at a point of disturbance, thus helping to eliminate the urge to push, run, shove, or participate in loud talking." (*Policies and Procedures For Junior Sunday School Worship Service*, pages 23-24.)

When the teacher leads his class to the classroom, he is there as the children arrive and can greet each one by name, making appropriate comments to each child. He also has an opportunity to put the room in order if it has been used by an earlier class. The children will not have the same opportunity to become noisy or lose the spirit of the worship service which they have just left.

Small children are better followers than leaders. The teacher sets the proper example, and the children follow.

—Junior Sunday School Committee.

# THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means

1960, March, page 103.)

Fbs—flannelboard story. Cs—center spread.

Isbc—inside back cover. Osb—outside back cover.

Conv—Convention Issue.

\*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

Sept.	1	2	4	6	8	10	12	14	18	20	24	26	28
4	60-8-272 62-11-372 63-6-226 65-5-202	57-9-284 60-7-Cs 65-6-Cs	61-6-208 62-9- Isbc, 322 63-8-302 64-7-Cs	60-6-180 60-7- Cover, 216 60-8-254 62-8-273	60-7-224. 240	57-9-284 60-7-Fbs, Cs 62-7-237	60-7-216 63-12-452 64-7-260	57-4-Fbs 64-7-Cs	57-5-129 58-10-296 62-6-214 63-12-435	61-3-86 64-6-248	Review	60-7-216 60-8-264 66-1-Isbc	60-7-216 65-5-Osb
11	58-1-29 61-Conv Cover 63-6-226	57-10-311 60-7-Fbs	60-8-272 62-6-204 63-1-3 63-9-310 64-7-Fbs 65-5-204	57-10- Cover 58-4-Fbs 60-7-226 60-8-254 62-7-273	Review	60-7-224 60-8-Fbs, Cs	58-7-206 60-7-216 60-8-254 62-7-222	65-3-116, 308 62-6-214	58-7-206 62-6-214	65-7-118, 293 66-4-126	61-6-208 63-5-162, 182	60-8-256, 264 62-3-Cs	58-8-239* 60-7-216
18	60-8-Cover 63-7-236 64-7-252 65-7-260	57-1-Fbs* 57-9-Osb 58-8-Cs* 64-7-252	60-9-354 61-9-328 64-3-100	58-4-124 58-10-315 60-8-254	61-10-Cs, 343 64-7-254 66-3-Fbs	65-5-Cs	Review	60-6-Cs 63-3-Cs 64-3-Cs	58-12-360	63-8-272	62-7-246	58-11- 321* 62-8-284	60-6-180 60-7-247 62-8-273, 284 63-7-233
25	57-5-Cover 61-6-Cover 63-7-Cover	58-5-148* 58-10-296	60-7-222 64-7-282	58-11-Cs* 58-8-Isbc* 58-10-303	62-7-Fbs	58-7-Fbs 58-12-Cs 64-7-266 66-5-198	60-7-216 62-7-222	57-9-Fbs 60-12-Cs 63-5-Fbs 65-5-Fbs	58-10-296 62-7-226, 247 62-8-268 62-9-289	Review	62-7-217 64-7-262 66-1-12	Review	57-10- Cover 60-7-226, 247 60-8-254 62-8-273



# BUDGET SUNDAYS

## COME, COME, YE SAINTS! (Our Cover\*)

"This morning I composed a new song—  
'All is well.'"

William Clayton wrote this entry in his journal on Wednesday, April 15, 1846; and it was the only mention he made of composing this hymn.

He was with the Brigham Young company near Locust Creek, forty-three days out of Nauvoo on the way to Winter Quarters. Only that morning he had received word that his wife, Diantha, whom he had found it necessary to leave behind, had borne him a son.

"... Within the small space of its four stanzas, [Come, Come, Ye Saints] epitomizes the wearing hardships, the unflinching faith, the indomitable courage, the unconquerable spirit of the Mormon Pioneers!"

*Gird up your loins;  
Fresh courage take;  
Our God will never us forsake;  
And soon we'll have this tale to tell—  
All is well! All is well!*

—Goldie Despain.

\*J. Spencer Cornwall, *Stories of Our Mormon Hymns*; Deseret Book Company, Salt Lake City, Utah, 1961; page 22.

(For Course 6, lesson of October 23, "A Latter-day Saint Believes in Freedom of Worship"; for Course 18, lesson of December 4, "Sacrifice"; for Course 24, lessons of August 21 and October 2, "An Opposition in All Things" and "An Eternal Perspective of Life"; to support Family Home Evening lessons 27 and 43; and of general interest.)

\*The creator of this month's cover picture, Doug Jordan, is a native of Bountiful, Utah. He studied art at the Salt Lake Trade Technical Institute, and received his degree of bachelor of professional arts from the Art Center School, Los Angeles, after four years of work there. He is group leader of the 190th quorum of Seventy in Bountiful 8th Ward, Bountiful South (Utah) Stake. He married Jerry Wood, and they have four children.

Only once each year the membership of the Sunday School contributes financially to the operation of the Sunday School. The budget figure set by the general board for each stake is based on ten cents per member of the total membership of the stake. Each ward is expected to send its budgeted figure to the stake superintendent, who retains 20 per cent for the stake operations, and sends the balance to the general board.

With the approval of the bishopric, each ward superintendency can add to this ten-cent figure in the budget and will retain everything above the ten cents per enrolled member for its own operations. Many ward Sunday Schools provide all their year's funds from the one budget drive.

There are three general methods of collection. In the first, generally the least successful, the ward superintendent passes envelopes to those present in the Sunday School on Budget Sunday, and on the Sunday following he announces the purpose of Budget Sunday and collects the donations.

In the second, possible in closely-knit urban wards, the superintendent sends previously assigned Sunday School agents from door to door immediately after Sunday School on Budget Sunday, effects his collection within the hour, and sends it on to the stake superintendent that afternoon.

In the third method, the bishop advances the total fund out of the ward budget.

Whichever means is used, those officers will be happiest who finish first.

Budget Sunday is the third Sunday in September.

—Superintendent David Laurence McKay.

## The Deseret Sunday School Union

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## Answers to Your Questions

### The "Project Temple" Class

*Q. Is "Project Temple" a Sunday School class and when should it be held?* —Butte Stake.

A. "Project Temple is not a Sunday School class. It is not to take the place of any other Sunday School class on Sunday.

### Sunday School Parties

*Q. Are Sunday School parties outlawed in the Church?*

—Butte Stake.

A. No. An occasional party arranged by the teacher with members of his class, which is not in conflict with other ward activities, is often very desirable. The bishop should be consulted if parties take members out of the ward.

### Class Business and Parties

*Q. Is it appropriate to take class time for class business and party arrangements?* —Butte Stake.

A. Class business should be taken up at the beginning of the class. It should be very brief. Planning

of class socials should be done outside of the class period and reports and announcements of completed plans made in class.

### Length of Class Period

*Q. What is the length of the class period in Sunday School?*

—Butte Stake.

A. The regular class period for all classes other than Course 23 is 45 minutes. It is important that this be adhered to strictly. Course 23 may be held through the prayer meeting and worship service, which could allow one hour for this course. However, the usual time for it, when held during the worship service, is 45 minutes. (See *Handbook*, pages 25-30.)

### Genealogical Class in Sunday School and MIA

*Q. Should the "Genealogy in Action" class held during the MIA meeting time be substituted for Course 20, the genealogical class in Sunday School?* —Sunday School Semi-annual Conference.

A. No. It is not recommended

that the priesthood genealogy class be substituted for Course 20 or 21, or that it be given in addition to these courses in the Sunday School. The Sunday School genealogical class is preparatory and lays a foundation for the priesthood genealogical course.

### Stake Conference Day

*Q. Should Sunday School be held on stake conference day?*

—Sunday School Semi-annual Conference.

A. Yes. All classes, with the exception of the Gospel Doctrine and other adult classes, should remain in session except in the Sunday School building in which stake conference is held. It may be necessary, because of lack of attendance, to consolidate certain classes. If adequate numbers of Melchizedek and Aaronic priesthood are not in attendance, it may not be feasible to administer the sacrament on stake conference Sundays.

—The General Superintendency.

## Memorized Recitations

for September 4, 1966

Scriptures listed below should be memorized by students in Courses 6 and 12 during June and July. Students should then recite in unison passages for their respective classes during the Sunday School worship service of Sept. 4, 1966.

### COURSE 6:

(This scripture tells us that Jesus Christ looks like our Father in heaven, indicating that the Father has a body of flesh and bones.)

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath

seen the Father; and how sayest thou then, Shew us the Father?"

—John 14:9.

### COURSE 12:

(This verse teaches us that we will always have the Spirit of Christ with us if we remember Him and keep His commandments.)

"And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you."

—3 Nephi 18:11.

## COMING EVENTS

Sept. 18, 1966

Budget Fund Sunday

Sept. 25, 1966

Begin

Teacher-training Class





BLOCH.

# Be Ye Kind

by Addie J. Gilmore

*Kindness, a gentle and meaningful word, is second only to love; and Jesus the Master thoroughly taught and constantly exemplified this attribute.*

What a beautiful and powerful commandment: "Be ye kind"! (Ephesians 4:32.)

*... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. (Mark 12:30, 31.)*

Almost 2,000 years have passed since these great commandments were given, with power and purpose, for peace and happiness upon the earth. Yet how remiss mankind has been in living these great principles! Acts of violence, shocking behavior, examples of man's inhumanity to man are in evidence throughout the world. Many children day by day are being exposed to these conditions in some degree.

What can we do as parents, teachers, and neighbors to make the world a better place in which to live?

How can we help our children learn the true concepts of kindness and love? How can we help them practice these principles in their daily living?

(For Course 1, lessons of September 18 and 25, "We Are Learning To Be Kind to Each Other at Home," and "We Are Learning To Be a Kind Brother or Sister"; for Course 2, lesson of September 18, "We Make Friends When We Are Kind"; for Course 24, lesson of August 28, "Nature and Meaning of Education"; to support Family Home Evening lessons 32, 34, and 37; and of general interest.)

## Learning Begins in the Home

The first opportunity to teach a child kindness is in the home. The Saviour defined this as a responsibility when He said, "Feed my lambs." (John 21:15.)

A child is first introduced to the mortal concept of great importance. They have an impact in a is born with a deep sensitivity to warmth and tenderness. His responses to love are spontaneous.

The home climate or atmosphere, the warmth in parental relationships and in the family circle, are of great importance. They have an impact in a child's early years and throughout his life.

Acts and words of kindness and love have been found to be the most important factors in building relationships of adults with children.

## Six Basic Needs of a Child

Such relationships influence and contribute to the fulfillment of a child's most basic needs as follows:

1. Security—a basic human need beginning in infancy, and continuing through life.
2. Assurance of being accepted.
3. Ability to love self and others as a result of being loved.
4. Ability to cope with the problems of group living, gaining self-confidence, and learning to trust others.
5. An easier acceptance of discipline, failure, new or frightening experiences.
6. Seeing these things more realistically and with some degree of stability.

William Wordsworth once wrote:

*The best portion of a good man's life is his little nameless, unremembered acts of kindness and love.*

Life and learning will be at their best for the child who is fortunate enough to experience such relationships with adults.

## The Power of Example

*I saw tomorrow passing  
On little children's feet  
And on their forms and faces  
Her prophecies complete.  
And then I saw tomorrow look at me  
Through little children's eyes  
And I thought how carefully I must teach,  
If I am wise!*

—Author unknown.

Teachers and parents should be living examples of what they teach. Children learn primarily through

imitation. They learn through the modeling of a principle by adults. Imitative learning is effective.

From the preamble of the Declaration of the Rights of a Child, the following line is taken:

"Mankind owes to a child the best it has to give."

What a challenge to teachers and parents! Self-appraisal of ability, preparedness, spirituality, and standards of living should be made frequently. The Saviour said,

*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16.)*

### The Power of Understanding

*Happy is the man that findeth wisdom, and the man that getteth understanding. (Proverbs 3:13.)*

*Understanding is a wellspring of life unto him that hath it. . . . (Proverbs 16:22.)*

The importance of these quotations cannot be overstated. Jesus taught with a kind, sympathetic understanding of human beings. His listeners came from all walks of life.

To know and understand the children we teach is essential. We must know them as individuals and love them as God's children. Each child is unique, with differences in characteristics, interests, talents, and abilities. His needs, problems, and behavior also are different.

Every child needs to know he is deeply valued. A good self-image lays the groundwork for strong character building. Knowledge of what to expect in a child's growth and behavior enables us to guide him toward constructive performance.

Emotions run wide and deep in young children—tensions need to be released. Moods and feelings quickly change. A lack of experience in coping with group problems results in hitting, quarreling, and hurting.

Discipline with firmness and kindness must be applied. Limitations must be placed. A child learns to recognize his freedom within a framework of control. Kindness, love, and forgiveness direct him toward self-discipline. Self-control is learned through tolerance, experience, and the living example of adults.

### Learning Through Doing

*My little children, let us not love in word, neither in tongue; but in deed and in truth. (1 John 3:18.)*

Children are eager to share their love. If given a little kindness, they give a great deal in return.

Teachers and parents can help them bring happiness to others and joy to themselves through kindness. Here are some examples:

1. *Give responsibilities involving kindness at home and in the classroom.*

Assign tasks children are capable of doing. Work is creative; working together is fun. Being helpers can be exciting. Toys, clothing, and personal belongings must be put away when not in use. Encourage self-help.

Each child's kindness is needed in making surroundings happy and beautiful.

2. *Show special acts of kindness when children are hurt, frightened, or ill; when they are new in the neighborhood or classroom.*

A smile, a helping hand, kind words, or an arm around small shoulders, brings comfort and reassurance.

3. *Provide sharing experiences.* Sharing teaches generosity and graciousness. Cards, flowers, fruits, or small gifts to friends or neighbors who are ill; praying for those who need blessings—these are acts of kindness children enjoy.

Cheryl, a beautiful, bright-eyed child, knocked on my door this morning. As I opened it, a great big smile spread over her face. "She's here! She's home!" she shouted, running to her mother who sat in the car.

Radiant with happiness, she reached for a package and back she ran. With arms stretched high, tiny hands holding tightly, Cheryl pushed the package toward me. "It's for you, a surprise!" she cried.

I looked, and what do you think I saw? A box of the prettiest, biggest, reddest strawberries I have ever seen! They are the sweetest ones, too, because my little friend Cheryl shared them with me.

4. *Teach kindness to animal friends.* Prepare children with information and understanding of the nature and habits of their pets. Lack of understanding, rather than cruelty or unkindness, sometimes causes hurts and injuries to little animals.

Responsibility of feeding and caring for pets develops kindness in children. A *Prayer for Little Things*, by Eleanor Farjeon,<sup>2</sup> a beautifully illustrated little book, helps children want to be friendly and gentle to small animals.

Let us remember the words of the Master and the spirit of His kindness. Let us renew our efforts to live and teach these great commandments of love for all mankind.

<sup>2</sup>Eleanor Farjeon, *A Prayer for Little Things*; Houghton and Mifflin Company, Boston, Massachusetts.  
Library File Reference: KINDNESS.

<sup>1</sup>United Nations Office of Publications.

# Our Worshipful Hymn Practice

## Senior Sunday School Hymn for the Month of September

HYMN: "There Is a Green Hill Far Away"; author, Cecil Frances Alexander; composer, John H. Gower; Hymns—Church of Jesus Christ of Latter-day Saints, No. 201.

In modern scripture we have clear instructions concerning the nature and quality of our worship when we meet on the Lord's day in the house of the Lord.

... Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

... On this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (Doctrine and Covenants 59:9, 12.)

And if ye do always remember me ye shall have my Spirit to be with you. (3 Nephi 18:11.)

This beautiful hymn, relating in poetic words the great atonement wrought out by our Divine elder brother, and accompanied by one of the loveliest of hymn-tunes, will guide our thoughts toward things spiritual. It will remind us that we ourselves are of divine heritage, and that all our responsibilities and opportunities are of spiritual importance.

So let us sing this hymn to the Lord with hearts and thoughts collected to the subject at hand. Let us make our hymn-practice time a model worshiping exercise.

### To the Chorister:

One of our great choristers in the Church, Brother J. Spencer Cornwall, has often taught that choristers have three most impor-

tant duties to perform: They must start the people together, they must stop them together, and they must determine the suitable tempo for singing. Choristers commonly have real difficulty in the matter of guiding people into singing the first word together. Truly, the procedure is not easy for the chorister, but it should appear easy to the people. They want no distractions from the spirit of the hymn, no technical nonsense, no professionalism on the part of the conductor. He should be so well practiced in the methods of this "beginning" procedure, that he will hide the technical aspect of it. When he can do that, he is an artist.

This hymn begins with an upbeat, and this must be preceded by a preliminary beat. Read the books which are recommended, and former pages of *The Instructor*, and then practice the method before your peers in the meetings for this purpose.

The indicated tempo is well chosen. You need no metronome, because clearly there are three beats per second. Each stanza should take about twenty-two seconds.

### To the Organist:

The ideal manner of playing this hymn is as *legato* as possible, while at the same time clearly playing the repeated chords or notes. While this is no easy task to do perfectly, it would be well to

keep the ideal in mind while doing as well as one can.

*Legato* playing is difficult on the keys, especially on the organ. It is easy on the violin or wind instruments, or when sung. Precisely, it is to achieve a singing tone-line—in imitation of the singing style—that we try to play with a good *legato*.

Hymns with a devotional quality are played in *legato* style. On the other hand, hymns with a spirited, energetic quality should be treated in a more *marcato* style. We will do well to differentiate clearly between these two different types of hymns in our manner of playing them.

Play medium loud and without *vibrato*. Observe that several of the tenor notes will require playing with the right hand.

—Alexander Schreiner.

## September Sacrament Gems

### SENIOR SUNDAY SCHOOL

Jesus said, "And if ye shall always do these things blessed are ye, for ye are built upon my rock."<sup>1</sup>

<sup>1</sup>3 Nephi 18:12.

### JUNIOR SUNDAY SCHOOL

Jesus said, "... See that ye do all things in worthiness. . . ."<sup>2</sup>

<sup>2</sup>Mormon 9:29.





# THE BISHOP

Words and Music by  
DeVota M. Peterson

## Junior Sunday School Hymn for the Month of September

HYMN: "The Bishop"; author and composer, DeVota M. Peterson.

The bishop is known as the father of the ward. He is Heavenly Father's choice as the ward leader, and he has been given authority to guide and direct the people. The lovely song, "The Bishop" will help boys and girls appreciate the great love and service he gives to ward members.

### To the Chorister:

A good background for the message of the song is found in the manual for Course No. 4, *Living Our Religion, Part 1, Lesson No. 39*. The music is composed of four, four-measure phrases. Each phrase begins on the fourth count of the measure. It is interesting to observe that the rhythm of this simple but beautiful little song is made up of a group of quarter notes followed by one dotted half-note. This grouping is repeated throughout the song except for measure 14. The melody is repeated once except for measures seven and eight, and measures 15 and 16.

Introduce the songs to the boys and girls by having the teachers sing it first by memory. Then have the children learn one phrase at a time. Although the melody is simple, there seems to be very little repetition of words.

### To the Organist:

This number should be played at a moderate tempo. It is important to give a little accent at the beginning of each measure. The left hand should be played *legato*, while the melody of the right hand is heard above the left hand. If boys and girls are not familiar with the melody of this song, use it as a prelude several Sundays before teaching it.

—Florence S. Allen.

1. The bish - op of our ward Is friend-ly, good and
2. He plans and works and serves; He al-ways does his

kind, Tho' he's a bus - y man, He nev - er seems to  
part. He lives and teach - es truth With sun-shine in his

mind. To him ward mem-bers go When tithes they, want to  
heart. He's lea - der of our ward. He helps us all, you

pay, And if some help is need-ed, The bish-op guides the way.  
know. We're glad he is our bish-op Be-cause we love him so.

### Organ Music To Accompany September Sacrament Gems

#### Prelude

DELMAR H. DICKSON

#### Postlude

# Making the Scriptures Live!

*Teacher Improvement Lesson for September by Kenneth W. Godfrey\**

Our effectiveness as Gospel teachers can be greatly increased if we will spend some time studying the history, culture, and background of people mentioned in scripture. The historical situation can have an effect on what the Lord leads a prophet to say or write. Much color can be added to lessons when a teacher understands the cultural heritage of the people under consideration, and the conscientious teacher will be amazed at the intellectual curiosity shown by students when background material is interjected into the lesson.

The more we understand about Peter, Paul, Lehi, and Moses, the better. We can then make these men real people rather than just names. Some things have to be known to be loved. A member of the Church cannot really love Jesus Christ unless he knows Him. A general knowledge of the life and time in which He lived will help teacher and student to know and love Him as the Son of God.

## Teach about "People," not "Names"

At a meeting of seminary coordinators several years ago, a professor of education pointed out that teachers often teach "names" and not "people." He mentioned Winston Churchill and asked us what that name meant to us. After we had given our answers, he played the "blood, toil, tears, and sweat" speech given by Churchill at the beginning of World War II. After we had heard the speech, Churchill began to "live" for us.

We do not have recorded voices of ancient prophets, but we can glean enough about their times to make them live for students.

The student should keep in mind that it is impossible for God to speak to man and be understood without involving the human element in His message. But grave difficulties are met when we attempt to explain the scriptures by the human element alone. On the other hand, the style of the scriptures cannot be understood as being exclusively divine. For example, Paul's style is mostly rugged and complicated, while John's is simple and smooth. In Mark we find the loose and broken style of the typical vernacular, while Luke's writings present a literary finish which compares favorably with some of the best Greek literature of his day.<sup>1</sup>

The thoughtful person will understand these things as he studies or teaches the scriptures. The

human aspects can be better understood with a knowledge of background, and the divine often becomes more clear when we understand the human being through whom God is making His will known.

## Scriptures Relevant to the Times

When Aldous Huxley spoke at the University of California in April, 1962, on the subject of "Mystical Experiences and Man," he made one observation which every student of scripture should remember. He said, "Just because the recipient of a mystical experience cannot express what happened in eloquent language does not make the experience any the less real or valuable to mankind."<sup>2</sup>

For instance, the Israelites were commanded:

*Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. (Deuteronomy 16:21.)*

*Ye shall not round the corners of thy heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord. (Leviticus 19:27, 28.)*

*... Thou shalt not see the kid in his mother's milk. (Exodus 23:19.)*

If these commandments were applied to every human literally, we would neither plant trees, cut our hair, nor clip our beards. These commandments are easily understood when studied in the Canaanite background. Planting trees near objects of worship, clipping or shaping the hair and beard, and boiling a young goat in its mother's milk were Baalistic practices. "These commandments and many others reflect the tremendous cultural conflict which arose between the Hebrews and their neighbors, the Canaanites."<sup>3</sup>

Israel was further commanded:

*And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. (Deuteronomy 14:8.)*

\*Kenneth W. Godfrey has taught in the seminaries of the Church since 1957. Presently, he is teaching part time at Brigham Young University and studying for a Ph.D. degree. He is a member of Phi Kappa Phi, national honorary scholastic fraternity. Brother Godfrey has served in the Southern States Mission (1953-55), in a bishopric, as a teacher of young people in Sunday School and MIA. He was born in Cornish, Utah, earned a master's degree at Utah State University (1957), is now a member of the Sharon 13th Ward, Sharon (Utah) Stake. He married Audrey Montgomery. They have two sons and a daughter.

<sup>1</sup>The author was present when this speech was given. Above quotation taken from personal notes.  
<sup>2</sup>Lewis Max Rogers, "Helping the Student Understand the Historical Background of the Old Testament," unpublished paper.

<sup>3</sup>H. E. Dana, *The New Testament World*, Broadman Press, Nashville, Tennessee, 1937; pages 7, 8.



*A teacher can breathe vitality and life into Gospel teachings if he will study the lives and times of the prophets.*

Most Bible scholars feel that these commandments had some value for the ancient Hebrews. Few question their lack of relevancy to our day.<sup>4</sup>

Many students are surprised to learn that *Ecclesiastes* 12 is not a prediction of some catastrophic event but a beautiful, realistic description of a person growing old. "... The grinders cease because they are few ..." (*Ecclesiastes* 12:3) refers to the loss of teeth that sometimes accompanies old age. A teacher can create a greater desire for scriptural understanding by explaining this chapter to students after asking them to give their own opinions regarding its meaning.

#### Translation Sometimes Inaccurate

Teachers of the Old Testament especially should keep in mind the words of John A. Widtsoe: "Yet it is probable that in some reported cases the Lord has

<sup>4</sup>Lewis Max Rogers. Order of material here presented was taken from above-mentioned paper, although not quoted directly.

been credited with commands that came from the lips of human leaders of the day."<sup>5</sup>

We know that the Lord did not harden the heart of Pharaoh. (See *Exodus* 4:21.) Joseph Smith corrected this passage in his Inspired Version of the Bible. We can also conclude that the evil spirit which troubled Saul did not come from the Lord as recorded in *I Samuel* 16:14. Students of the Gospel should remember the eighth Article of Faith and the words of Elder Widtsoe as they teach and preach the Bible.

#### Word Meanings Add Color

Traveling without purse or scrip is often mentioned in connection with the early missionaries of the Church. It might interest students to know that the "scrip" carried by shepherds in Palestine was a bag which hung at their side. "[The] bag is made from the dressed skin of a kid, and into it [the shepherd] puts his stock of bread, olives, cheese, raisins, and dried figs."<sup>6</sup>

The "staff" mentioned in *Psalms* 23:4 referred to that made from a young tree. It was about six feet long and had a crook at one end. The "rod" mentioned in the same verse, hung from the belt of the shepherd by a leather loop at the small end. It had a rounded, thickened head into which were driven nails with large, horseshoe-like heads.<sup>7</sup> Needless to say, the "rod" made a good defensive weapon.

The sling used by David probably was made of goathair. The pad for the stone was rounded, diamond-shaped, with a small slit in the middle, so that when a stone was pressed into it, it closed around like a bag. The sling was largely used to remind wandering sheep that they should return to the fold. Eastern shepherds are extremely accurate in using the sling. Seldom do they miss a sheep.

*The use of the sling was exactly the opposite of that of the scrip—the one throwing out, the other keeping what was put into it. This is probably the meaning of Abigail's words to David, when she contrasted "the bundle of life" and its contents with the sling and its stones. (I Samuel 25:29.) The man standing in front of her most likely had both his sling and provision-pouch on his person, and while the souls of his enemies would be like stones in the sling, things to be thrown away, his soul would be guarded and kept by the Great Shepherd like the necessities in the scrip of life.*<sup>8</sup>

Oriental salutations often are long and drawn out. Mackie says: "Many other matters of compliment and courteous solicitude are introduced, and the

(Concluded on following page.)

<sup>5</sup>John A. Widtsoe, *Evidences and Reconciliations*, The Bookcraft Company, Salt Lake City, Utah, 1943; page 117.

<sup>6</sup>George H. Mackie, *Bible Manners and Customs*, Fleming H. Revell Company, page 30.

<sup>7</sup>George H. Mackie, *Bible Manners and Customs*, page 31.

<sup>8</sup>George H. Mackie, *Bible Manners and Customs*, page 33.



## MAKING THE SCRIPTURES LIVE<sup>1</sup> (Concluded from preceding page.)

same inquiries as to health, etc., are repeated over and over again."<sup>9</sup> This perhaps explains in part the admonition of Christ that His apostles salute no man by the way. (See *Luke* 10:4.)

Phylacteries are mentioned several times in scripture. (See *Matthew* 23:5.) A phylactery is a small black box about a cubic inch in size, containing a copy of *Exodus* 13:5-9 and *Deuteronomy* 6:4-9. At prayer on weekdays one box is fastened on the brow and another to the left arm, by the leather straps attached to them. The Pharisees made these boxes large and the straps broad.

### Pharisee and Fig Tree Compared

The account of Christ cursing the fig tree in *Mark* 11:14, has caused many to think of Christ as being less than perfect.<sup>10</sup> In reality Christ used this tree to teach a very valuable lesson.

*If it was not the time of figs, it was not the time of foliage. The tree was in advance of its companions as to leaves, and by its own law of life, that is, the custom of having foliage and figs at the same time, such leadership in outward show should have been accompanied by a similar forwardness in fruit-bearing. But He "found nothing thereon, but leaves only." [Matthew 21:19.] It was a vegetable Sanhedrin. It seemed to be possessed by the spirit that created the long robe and large phylactery-box. Sins against God were bad enough, but Pharisaism claimed to be for God. Pharisee and figtree were alike as to profession without practice. It was the only thing that called forth the stern indignation of Christ.<sup>11</sup>*

Anyone who has read *Jesus the Christ* by James E. Talmage is impressed with the exceptional way he made use of his New Testament background in acquainting readers with the life of Christ. The Saviour's statement that it would be easier for a camel to go through the eye of a needle than for a rich man to enter heaven is made much clearer after reading some possible explanations as given by Elder Talmage.<sup>12</sup>

### Study of the Four Gospels

A study of the background of each scriptural book is immensely valuable for the Gospel teacher. It is valuable to know that Mark wrote the *Gospel of Mark* in part, at least, to preserve Peter's recollections of Jesus.<sup>13</sup> *Matthew* was written to articulate the Gospel with the Jewish scriptures. The author further wanted to prove to the Jews that

Jesus was indeed the long awaited Messiah.<sup>14</sup> Luke wrote to preserve the stories and incidents about Jesus then circulating the Mediterranean world.<sup>15</sup> The *Gospel of John* answered the demand for a more universal Gospel—a Gospel for the gentile as well as the Jew.<sup>16</sup> This Gospel puts forth a new interpretation of the spiritual significance of Jesus in terms of Greek thought. These facts can aid the student and teacher in understanding the writings of early prophets.

### Meanings of "God" and "Lord"

In his book, *Analytical Concordance to the Bible*, Robert Young says that many different Hebrew and Greek words have been translated "God" or "Lord" in our scriptures. When reading a passage of scripture which mentions the word "God" or "Lord," it is valuable to know from which Hebrew or Greek word the term was taken. For example "El" meant Mighty One; "Elah," God the object of worship; "Elohim," God or gods, or even heathen objects of worship; "Eloah," God, the object of worship; and "Yahweh," Jehovah. The following Greek words are translated "God" in the King James Bible: "Theos," meaning God or a god; "Adon," Lord in a sacred sense; "Adonai," my Lords; "Yahweh," read by Jews as Adonai as they avoid the pronunciation of the sacred word Yahweh, meaning literally, He Who Is; "Mare," meaning one high or exalted; and "Yah," a contraction of Jehovah or Yahweh. To illustrate the importance of understanding the above, suppose we are reading *Deuteronomy* 10:17:

*For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.*

If we understand the word from which each Lord or God was taken, it would read corrected: "For Jehovah (He who is) your Elohim (God or Gods) is Elohim (God or Gods) of Elohim (God or Gods) and Adon (Lord) a great El (Mighty one), a mighty and terrible, which regardeth not persons nor taketh reward."<sup>17</sup>

It should be pointed out that the majority of the words "God" and "gods" in the King James version of the Old Testament were Elohim in Hebrew scripture; and the majority of the words "Lord" in the King James Old Testament were Yahweh in Hebrew.

The above examples are cited to show the understanding that can be gained through thoughtful, prayerful study of the scriptural people.

<sup>9</sup>George H. Mackie, *Bible Manners and Customs*, page 149.

<sup>10</sup>See "Why I Am Not a Christian" by Bertrand Russell. This lecture was delivered on March 6, 1927, at Battersby Town Hall under the auspices of the South London Branch of the National Secular Society.

<sup>11</sup>George H. Mackie, *Bible Manners and Customs*, pages 52, 53.

<sup>12</sup>See James E. Talmage, *Jesus the Christ*, page 485.

<sup>13</sup>See Edgar J. Goodspeed, *The Story of the New Testament*; The University of Chicago Press, Chicago, Illinois, 1916; page 50.

<sup>14</sup>Edgar J. Goodspeed, *The Story of the New Testament*, page 55.

<sup>15</sup>Edgar J. Goodspeed, *The Story of the New Testament*, page 63.

<sup>16</sup>Edgar J. Goodspeed, *The Story of the New Testament*, page 115.

<sup>17</sup>Robert Young, *Analytical Concordance to the Bible*, 21st American edition; Funk & Wagnalls Company, New York, N.Y. Revised by Wm. B. Stevenson.

Library File Reference: BIBLE—STUDY.

# The Spirit of Liberty

## LIBERTY

"... Where the Spirit of the Lord is, there is liberty." (II Corinthians 3:17.)

The hunger of the human heart for freedom  
Is of the Lord and He has given word  
That liberty for all is His endowment,  
He makes the way when true desire is stirred.

When hearts are freed from greed and lust and anger,  
From jealousy, revenge, and bitter strife  
And opened wide to kindness, peace, and virtue,  
Then liberty comes in to bless the life.

No longer slave to binding vice and sinning,  
No longer held in chains that cramp the soul,  
It rises free to soar and know the gladness  
Of freedom as these powers lose control.

The Spirit of the Lord—yes, that is freedom,  
The liberty Christ promised when He said,  
"The truth shall make you free"—oh, let us follow  
To that great height to which the Master led.

There on the mountaintop we gain the vision  
A world redeemed, uplifted, and made free  
His transcending love for its fulfillment  
Gives every child of God true liberty.

—Della Adams Leitner.

Library File Reference: FREEDOM.

## LOYALTY\*

Speaking of things that go to make  
A man of sterling worth—  
The one with loyalty today  
Is the salt of all the earth;

Who's loyal to his boss, his job,  
And faithful through and through  
To all the very finest things  
That he can be and do;

Who's loyal to his own home town,  
His ideals and his friends  
And faithful to his better self  
On which so much depends;

Who's loyal to his highest dreams,  
His faith, his God, his creed;  
For if he's true to all of these—  
Then he is true, indeed!

\*James R. Smith, *The Message of the New Testament*; Deseret Book Company, Salt Lake City, Utah, 1930; page 74. Reprinted by permission.

Library File Reference: LOYALTY.

(For Course 6, lessons of October 23 and 30. "A Latter-day Saint Believes in Freedom of Worship" and "A Latter-day Saint is a Good Citizen"; for general use of Courses 8, 10, 12, and 14; for Course 15, lessons of October 9 and 16, "Freedom" and "Loyalty"; to support Family Home Evening lesson 31; and of general interest.)

## A PATRIOT

A patriot is one who thrills  
To see his flag against the hills,  
Or overhead, or carried by,  
Wherever it may meet the eye;  
And thinks of it in hours apart  
With dedication in his heart.

A patriot is one who stands  
For justice serving all the lands;  
Who cherishes his land the best,  
Yet has respect for all the rest;  
Who knows that strife cannot befall  
Where goodwill rules the hearts of all.

A patriot is one who knows  
The world from worthy nations grows,  
That better countries are the ken  
And handiwork of better men;  
And that great truth, in force so long,  
That only righteous men are strong.

—Clarence Edwin Flynn.

Library File Reference: PATRIOTISM.





*Faith begets faith, courage begets courage, loyalty begets loyalty, and love begets love. Ruth, the Moabitess, could not have foreseen her starring role in—*

# A Wonderful Story of Love

by William E. Berrett\*

*The Bible is a book of life, and it is true to life. God's dealings are alike in nature and in history; hill follows valley, light follows shadow, beauty and sublimity stand over against each other. So in the Bible we have the Book of Judges, full of war and tumult; and the Book of Samuel, full of more war and tumult. Men hate and steal and lie and kill until the heart is sick with the havoc which sin has wrought among men. But between these two books, as a beautiful valley full of flowers and fertile fields and with a gentle brook singing down through the meadows is often found between two mountain ranges, is the Book of Ruth, a wonderful story of love and of holy character, filling all that part of the Old Testament with its fragrance.<sup>1</sup>*

The purpose of the Book of Ruth has often been discussed and various explanations given. The genealogical table at the end of the book showing King David as Ruth's descendant has been cited as a reason for its inclusion in the Bible as well as the story for its beauty alone. To the Christian, the acceptance of Jesus of Nazareth as the Messiah long looked for by the Israelites places Ruth in an enviable position as an ancestor of our Lord.

## Who Was Ruth?

Some Bible scholars have thought that the inclusion of the story of Ruth in Jewish scripture was a direct rebuff to the racial purists such as Ezra and Nehemiah who, after the return of the Jews from the Babylonian captivity, sought to exclude from Judah all who failed to trace their genealogies to pure Israelitish lines. Ruth, being from Moab, was considered a foreigner, or gentile; but having been found to be a direct ancestor of the renowned King David, she could hardly come in for attack and undoubtedly



paved the way for the acceptance of other worthy gentiles. That the Jews proselytized gentiles to accept the faith of Israel and adopted them into the nation, even to the time of Christ, is borne out by the reference of Jesus to such activities. (*Matthew 23:15.*)

It must not be supposed that Ruth was of a race either culturally or ethnically different from the Israelites among whom she came to sojourn. The Hiberi or Hebrew is a name generally applied to a white race which spread over a wide area of the Babylonian and Palestinian world between 2000 B.C. and the time of this story. From this race many small nations emerged, including Israel, Edom, Moab, Amman, and other kingdoms and clans.

When Abraham, himself a Hiberi, migrated to the lands surrounding the Dead Sea, he left behind the greatest portion of the Hiberi. It is recalled that he sent his trusted servant to Haran in the Mesopotamia valley for a wife for his son Isaac, from among his own people. Jacob, the first to bear the name Israel, likewise found his wives Leah and Rachel in a land foreign to Canaan but of the same Hebrew people.

\*William E. Berrett is Administrator of Seminaries and Institutes of Religion for the Church. He grew up in Salt Lake Valley and received an LL.B. degree from the University of Utah (1933). He has been associated with the Church school system intermittently since 1925. He has written several books for Church school use. He was admitted to the Utah State Bar in 1937. Just after World War II, he was assistant United States attorney in Fairbanks, Alaska. Brother Berrett is a former member of the Desert Sunday School Union general board. His wife is the former Eleanor Callister.

(For Course 8, lesson of September 18, "Ruth, the Girl from Moab"; for Course 10, lesson of July 17, "The Full Measure of Service"; for Course 18, lessons of July 3 and 10, "Love" and "Home"; to support Family Home Evening lessons 36, 37, and 40; and of general interest.)

<sup>1</sup>James Hastings, *Greater Men and Women of the Bible*, Volume 3; T. and T. Clark, Edinburgh, Scotland, 1914; page 3.



Although the history of the small kingdom of Moab is just unfolding to the historian-archaeologist, enough is known to support the proposition that the Moabites were Hiberi, descendants of Lot, the nephew of Abraham.<sup>2</sup> The Biblical account reads:

*And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. (Genesis 19:37.)*

#### Enmity Between Israelites and Moabites

When Moses led the children of Israel (descendants of Jacob) out of Egypt, the kingdom of Moab had achieved a respectable strength, inasmuch that Moses, having been refused access to the king's highway which ran through Moab, led his forces around that little kingdom and fell upon the northern kingdoms of Amman and Bashan which blocked the entrance of Israel into the promised land.

Having conquered the Trans-Jordan area of Amman and Bashan, and eventually, under the new leader, Joshua, crossing into and conquering much of Canaan, the tribes of Israel became close and at times uncomfortable neighbors to the kingdom of Moab. Whether Moses and Joshua forbore to attack Moab at that early time due to Moab's strength, or because of kinship, is not fully known; but Moab remained independent until the time of David.

It is interesting to note that Balak, the king of Moab, so feared a possible invasion by Moses' forces that he sent for a prophet named Balaam to curse the Israelites; but Balaam blessed instead of cursing the followers of Jehovah. (See *Numbers* 23:7-12.)

During the years following the conquest of Canaan, enmity smouldered between Israel and Moab, heightened by the vast difference in their religions, for the Moabites had lost the faith of their ancestors, Abraham and Lot. They had adopted the worship of Baal, the god of fertility and agriculture. The Moabite attempt to weaken Israel by enticing their men to participate in the ritualistic fertility orgies of the followers of Baal marks a sordid chapter in Israelite-Moabite relationships. (See *Numbers* 25.)

The land of Canaan and the land of Moab had similar climates. Rainfall is light and crop failures are not infrequent in either, but rarely occur in both lands in the same season. The reason Naomi and her husband moved to Moab is stated, but why they continued to reside there is not known.

The story of Ruth can hardly be appreciated in full without a recognition of the exclusiveness of the people of Judea and the intense animosity that had developed in that period against the Moabites. To renounce the worship of her people and accept Jehovah, the God of Israel, was a tremendous step for

Ruth to take; but for a Moabitess to face the scorn and animosity of the Jews took even greater courage. Her virtue and her devotion to her mother-in-law, Naomi, won the reluctant respect of the Jewish people. This is a story rarely equaled among men.

That Ruth had been reared as a follower of the heathen god Baal is quite apparent from the story itself in her statement, "... Thy people shall be my people, and thy God my God." (*Ruth* 1:16.)

#### An Unusual Romance

Certain aspects of the story call for an understanding of Hebrew customs. The law required that owners of fields allow the poor to glean therein, and tradition was strong that some grain must be left by the reapers for the gleaners. That Ruth gleaned in the field of her kinsman, Boaz, undoubtedly was not a matter of chance, but followed the suggestions of her mother-in-law, Naomi.

The law of Israel regarding the duty of the nearest kinsman to take a widow into his household forms a perfect backdrop to an unusual romance.

The incident of the threshing floor is foreign to our customs but typical of a practice common among many peoples, where the casting of the mantle over a maiden becomes a betrothal. The Hebrew law made it the duty of the nearest kinsman to provide for the widow. Boaz was very much aware of the law, and also that there was one kinsman of Ruth and her former husband closer than he. The law required him to bring the matter before that kinsman and the elders of the village, as they met regularly in the gate of the city.

The kinsman was willing to accept his responsibility toward Naomi and Ruth as pertaining to their property, but he shied away from the marriage with a Moabitess and all its implications. His willingness to relinquish his rights to Boaz was signified by taking off a shoe and handing it to the latter. This was a custom commonly followed in binding a bargain, particularly in relinquishing right to a parcel of land. Literally, it signified the right of the recipient of the shoe to walk upon the land.

*So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.*

*And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.*

*And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.*

*... And they called his name Obed: he is the father of Jesse, the father of David. (Ruth 4:13-15, 17.)*

<sup>2</sup>Werner K. Keller, *The Bible as History*; William Morrow and Company, New York, N.Y., 1956; page 147.

Library File Reference: RUTH.

*The promise of the Lord that Elijah would indeed turn "the heart of the children to their fathers" has been beautifully realized in the lifelong works of . . .*

# JULIUS BILLETER-GENEALOGIST

*by Julius C. Billeter\**

Julius Billeter, a pioneer and leader of genealogists in the Church, was born October 14, 1869, in Kt. Graubunden, Switzerland.

When Julius was twelve years old he emigrated to Utah with a group of Saints. He was the first member of his family to come. In Basel, his group joined other Saints, and he became acquainted with a beautiful, 8-year-old girl (Marie Emilie Wilker), who was also emigrating alone. Several years later, their friendship blossomed into romance and marriage.

On arriving in Utah, young Julius went to live with a returned missionary in Willard; but soon the town became too small for him. He established himself in Salt Lake City and learned the trade of cabinetmaker. He also became proficient in designing and turned out delicate and beautiful scroll work which found a steady market.

## Names for the Temple

In spite of his progress, Julius Billeter found no inner peace. Always he was concerned about genealogical research and temple work; and he wondered what could be done to assure sufficient names for the Salt Lake Temple, soon to be opened, as well as to increase the work for the dead in the other temples. He took an active part in discussions on this subject, and registered as a charter and life member of the Genealogical Society of Utah.

In 1892 he was called as a missionary to the Swiss-German mission. Toward the close of his missionary labors he dug into the genealogical records there; and after his return to Salt Lake City, he proposed that genealogists be trained and sent to their native countries to obtain the records of their kindred dead. He published his views in the *Beobachter*, gaining praise from some and strenuous opposition from others.

## To Make A Dream Come True

The matter was called to the attention of President Wilford Woodruff, who took occasion to talk

to this young man with new ideas. He put his hands on Julius's shoulders and pronounced upon him a blessing, substantially as follows:

"My young man, I give you my blessing for your work. The Lord will bless and sustain you, because your ideas are good and noble."

President Woodruff departed after a vigorous handshake, and the prospective young genealogist determined to make his dream a reality. The plan was simple enough. It required him to return to Switzerland and start his genealogical research. But the execution of the plan was not so simple. He had a wife and two young daughters; and having only recently returned from a mission, his family needed his support. But somehow, arrangements were made; his wife opened a dressmaker's shop, and Julius went back to Switzerland.

At first, it was intended to send all records to the Genealogical Society in Salt Lake City; but this arrangement proved unsatisfactory, and Brother Billeter started to work with the Saints in Utah directly. He felt the blessing and authority of his calling, and the leaders of the Church recognized his success. Financially, however, the undertaking was a failure; and he wrote to his wife that he planned to return to the United States.

Before he had time to arrange his passage for America, the Church authorities arranged for his wife and daughter (one daughter had died after an accident) to join him in Europe. The small family settled in Veltheim, near Winterthur, Switzerland. Three sons were born there.

## No Bed of Roses

The work prospered, and the Saints who had emigrated from Switzerland were provided with wonderful records. The ensuing genealogy work was done thoroughly and professionally, and arranged suitably for the performance of temple work. However, the money charged for making the records never seemed to cover all expenses for the Billeters.

Julius C. Billeter is a son of the ardent Swiss genealogist. He was born in Switzerland and served in the Swiss-German Mission (1925-27). He earned mechanical engineering degrees from the University of Utah (1924) and Carnegie Institute of Technology (1931), and a professional mechanical engineering degree from the University of Utah (1935). He has served in the presidencies of a stake mission and the German LDS organization, and as branch president in Pittsburgh, Pa. He is a counselor to the bishop in Ensign 2nd Ward, Ensign (Utah) Stake. He married Celeste Pingree, and they have five children.)

(For Course 6, lessons of August 7 and 14, "Our Temples a Place for Sacred Service" and "Our Privileges and Opportunities in the Temples"; for Course 10, lesson of July 17, "The Full Measure of Service"; for Course 18, lesson of July 31, "Service"; for Course 20, lessons of August 7 and October 16, "Scandinavian Ancestral Research"—Alternate lesson, Ch. 30, "Engaging a Genealogist To Make Searches"; for Course 24, lessons of October 2 and 30, "An Eternal Perspective of Life" and "Need for Ordinances and Sacred Services"; to support Family Home Evening lessons 34, 41, and 43; and of general interest.)



*For more than fifty years Brother Billeter poured his whole heart and soul into work for the dead.*

Life was no bed of roses for them, and many problems plagued the growing family. This was especially true after the outbreak of World War I, when communications with America were curtailed and finally stopped. With the assistance of the Church, they returned to America on the first ship to sail after the Armistice was signed. The family arrived in Salt Lake City in December, 1918.

#### **The Flow of Records Stopped**

With the return of Brother Billeter to America, the flow of genealogical records from Switzerland to Utah stopped abruptly. There was no one else to carry on, and there were no prospects of better conditions in the future. Attempts to obtain information through other established channels proved futile and disappointing. Some of the Saints, becoming desperate, called on Brother Billeter and offered substantial prepayments to encourage him to go back. Over a period of time the number of Saints offering prepayments increased, and he decided to return to Switzerland.

In November, 1921, the family, (consisting of the parents and the two younger sons) returned to Switzerland and settled in St. Gallen, in eastern Switzerland.

Financial difficulties, as usual, continued to be a problem. But Brother Billeter had great faith. On more than one occasion he told the Lord how much money he needed; then he paid tithing on that amount, and the Lord never disappointed him.

#### **Death of a Loved One**

The sons emigrated to Utah and the parents were left in Switzerland alone. By now Brother Billeter had passed the age when most men retire. Since

children, grandchildren, and all other relatives lived in Utah, Brother and Sister Billeter decided to spend the evening of their lives with their loved ones. In 1945 they returned to Salt Lake City. But Sister Billeter somehow had difficulty adjusting herself in post-war America; she was homesick for the Swiss mountains and the Swiss way of life. Again the Swiss people overwhelmed Brother Billeter with voluntary pledges of support; and under the circumstances, it did not take much to persuade them to go back. Once again they journeyed to Switzerland. This was in 1946, and Brother Billeter was 78 years old. Again the work multiplied and records started coming back to faithful Saints.

Five years later (1951) Sister Billeter died, leaving Brother Billeter alone, save for his faithful secretary, Rosa Holzer, who had been with him more than twenty-five years. She cared for him like a faithful daughter.

In spite of his advanced years, Julius Billeter continued his work unabated, and with remarkable accuracy, until he suffered a light stroke. Then his capacity for work gradually decreased; not so his interest in genealogical and temple work, or anything related to these activities.

He never took any vacations; he was too busy for that. He used to say that we would take them all together; and when he had worked long enough, the Lord would call him home.

#### **A Labor of Love**

Brother Billeter had some remarkable experiences. On one occasion he received a letter from a patron in Utah. This good sister stated that she had had a remarkable dream. One of her female ancestors had appeared to her and told her that she belonged to this certain family, but that her name was missing from the record. She gave her name, where and when born, and the death date. Brother Billeter checked the original records and found everything to be exactly as stated by the departed one, who was an overlooked member of the family.

For more than fifty years Julius Billeter poured his whole heart and soul into the work for the dead. With unbounded energy and unfailing determination he searched and compiled genealogical records, which became much sought after and which were models of workmanship, accuracy, and dependability. He traveled extensively in Switzerland and in parts of southern Germany. He searched records in hundreds of villages, hamlets, and cities; he searched books kept by priests and public officials and in the archives and genealogical libraries.

*(Concluded on page 283.)*





Art by Dale Kilbourn.

by Owen S. Jacobs\*

And he goeth up into a mountain, and calleth unto him whom he would: And they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils.  
(Mark 3:13-15.)

## "NO MAN TAKETH THIS HONOR UNTO HIMSELF"

### AUTHORITY

What is it?

Why do we need it?

How do we get it?

Who has it?

Authority is the right to command and enforce obedience, the right to act by virtue of office, station, or relation. Authority is that priceless possession to which all people respond, but in many and varied ways: passively, grudgingly, reluctantly, in direct opposition to, in open war against, or with love, gratitude, appreciation, obedience, and complete submissiveness.

Authority is required in every situation where direction of people is exercised: to act for or in their behalf, to execute judgment over anything or anyone, to legally bind an agreement or contract for an organization, group, or individual. It is therefore clear that authority is an absolute essential if all bonds, contracts, covenants, agreements, and ordinances of the Gospel of Jesus Christ are to be valid.

The Gospel is the directing of people in such a manner, and executing such ordinations and covenants as to "bring to pass the immortality and eternal life of man." (Moses 1:39.) Jesus Christ, having all power in heaven and in earth, must personally transact every function and activity of the Gospel to rightfully enforce obedience to it, or He must delegate this authority to others. In turn, these

\*Owen Spencer Jacobs was Bavarian Mission president from 1962 to 1963; he had served as a missionary in the Swiss-German Mission some 35 years previously. He has been assigned to teaching youth for most of his adult life, in addition to serving as a bishop, a high councilman, and a stake president. Brother Jacobs was born in Magna, Utah; attended the University of Utah and Utah State Agricultural College. He earned letters for track and basketball at the latter school. He married Agnes Sears; they have 11 children and live in Grant 4th Ward, Grant (Utah) Stake.

CHRIST gave power not only to Peter, but to all His apostles, to bind on earth and it would be loosed in heaven, to loose on earth and it would be loosed in heaven. (See *Matthew 18:18*.)

In the evening of the day of His resurrection, He said to the Twelve; "Peace be unto you: as my Father hath sent me, even so send I you." He then gave them commission to remit and retain sins; and breathing upon them He said, "Receive ye the Holy Ghost." (See *John 20:21-23*.)

Matthew tells us, "And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH." He then commissioned them to go and teach all nations, baptizing them and teaching them to observe all things, with the promise that He would be with them always. (See *Matthew 28:18-20*.)

All Christendom accepts the fact that the Apostles received their authority directly from Jesus Christ, who declared He had all power and authority in heaven and earth, which He received from His Father.

(For Course 6, lesson of October 16, "A Man Must Be Called of God"; for Course 8, lesson of July 17, "Aaron, the Spokesman"; for Course 12, lesson of August 7, "The Church of Christ in the First Century"; for Course 28, lessons of July 17 and 21, "Authority in the Ministry" and "Plan and Government in the Restored Church"; to support Family Home Evening lesson 33; and of general interest.)

others must have the right and plan by which this authority can be perpetuated, or it will die out.

*The Gospel plan has a definite and accurate procedure through which this authority or priesthood is extended to others. This plan must be precisely followed if one is to have the authority to speak or act for God officially.*

What, then, is the procedure? and who has the authority to speak or act for God? Christianity universally accepts the fact that Jesus Christ personally gave this authority to the apostles, designating Peter as the head.

In like manner one must be called and chosen as attested by Matthew, "And called unto him whom he would"; and affirmed by Paul, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (*Hebrews 5:4.*) History proclaims that all the apostles were killed except John, who was banished to the Isle of Patmos. Thus the Church was left without a head and soon began to drift.

*Whenever God places a true Priesthood on the earth, there is always present a false priesthood pretending to have the powers of the true Priesthood. It was so with Cain, with the magicians of Pharaoh, with the prophets of Baal, and with countless others; and these counterfeits are sometimes so well formed as to deceive many. Paul cautioned: "Satan himself is transformed into an angel of light." (*II Corinthians 11:14.*)*

*The false priesthood always survives and operates after the true Priesthood has been lost through the transgressions of men.<sup>1</sup>*

After the apostles were gone, and with them the true priesthood, a Roman emperor, Constantine the Great, called a council of bishops which sustained a pope, changed the ordinances, broke the everlasting covenants, and perpetuated a pseudo-priesthood.

<sup>1</sup>Reuben Clark, Jr., *On the Way to Immortality and Eternal Life*; Deseret Book Company, Salt Lake City, Utah, 1953; page 139.

In the early 1800's Jesus Christ, in company with God the Father, appeared to a boy prophet, instructing him and promising that the true Church would be restored to the earth. Later, *John the Baptist appeared and ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood. Then Peter, who all Christendom accepts as having been personally commissioned by the Saviour as chief apostle, appeared in company with James and John and ordained Joseph and Oliver to the Melchizedek priesthood. Not only these, but Moses, Elias, and Elijah appeared and conferred the authority and powers they held.*

*What is authority?*

The power of God delegated to man to act in His name.

*Why do we need authority?*

To act and speak for God, officially.

*How do we get it?*

Directly from God through Jesus Christ and His duly appointed servants.

*Who has it?*

Truly, he has the authority who has received it by direct ordination from Jesus Christ's duly ordained servants—even President David O. McKay and his properly appointed associates, through direct lineage from Christ. The scriptures clearly explain it, and history confirms their report. The fruits of The Church of Jesus Christ of Latter-day Saints demonstrate it.

The challenge is to everyone to know for himself.

*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (*John 5:39.*)*

Library File Reference: PRIESTHOOD.

## **JULIUS BILLETER—GENEALOGIST** (*Concluded from page 281.*)

A listing of his work would include records for at least 1,000 families. If similar names located in adjoining villages were included, this number would increase to 3,000. Each record contains at least several hundred and, in some cases, well over a thousand names.

Brother Billeter was the Nestor of the professional genealogists of Switzerland. He was honored and respected by this group, and at his death he was given a well-deserved tribute in their official publication.

Years ago, one of Brother Billeter's sons and his

wife had the opportunity of visiting most of the temples. The presidents of temples, from Cardston, Canada, on the north to Mesa, Arizona, on the south, volunteered the information that if it had not been for Brother Billeter's genealogical work, temples would have had to close on more than one occasion due to lack of names.

In his 88th year, on July 9, 1957, Brother Billeter took his long delayed vacation and went to meet many of those he had come to know as he searched their records.

Library File Reference: BILLETER, JULIUS.

# LATTER-DAY SAINT TEMPLES AROUND THE WORLD

Temple building has always characterized Israel, God's covenant people. Even before they reached the promised land in Moses' day, the Lord directed His people to provide a holy sanctuary where sacred ordinances could be performed. This "tabernacle," a portable structure, was the forerunner of permanent and much grander structures.<sup>1</sup> The Book of Mormon records that the branch of scattered Israel which came to the Americas also built a temple soon after arriving in their promised land. (See 2 *Nephi* 5:16.)

The Latter-day Saints, or modern Israel, have continued this temple-building pattern. The site for the grandest temple to be built in our dispensation was dedicated at Independence, Missouri, in August, 1831, a little more than a year after the Church was organized. Because of persecution, and also because the Saints themselves were not fully prepared, construction of this temple and another one on a site dedicated at Far West, Missouri, have not been completed.

The Kirtland temple, dedicated in 1836, was not specifically designed for ordinance work, but for general worship and educational purposes. It consisted of a large assembly room, 65 by 55 feet, on each of the two main floors; there was also a series of smaller rooms on the attic story.<sup>2</sup> Marvelous spiritual manifestations occurred in the Kirtland temple, but when persecution drove the faithful Saints from the area about two years after the temple dedication, the building lost its importance as a sacred house of the Lord. It remains today only as a relic of past glorious events.

The Prophet Joseph Smith first taught the doctrine of baptism for the dead in 1840.<sup>3</sup> Thus, when the Nauvoo temple was built, it not only followed the pattern of the Kirtland temple—two large assembly rooms plus smaller rooms in the attic, but it also added a baptismal font in the basement.<sup>4</sup> The

endowment, a series of instructions and blessings related to man's eternal life, was first given by Joseph Smith in his office, in the upper part of his store in 1842.<sup>5</sup> After the prophet's martyrdom in 1844, when the Nauvoo temple was sufficiently completed, these endowments were apparently given in the large room on the attic level.

Within a few days of the pioneers' arrival in Salt Lake Valley, Brigham Young designated the site where the temple would stand, and from that point the city was laid out. During the forty years the Salt Lake temple was under construction, three other Utah temples were erected and dedicated.

As interest in temple work increased, however, expanded facilities specifically designed for giving the endowment instructions were needed. The Logan temple, dedicated in 1884, was built with individual lecture rooms in which different phases of man's eternal life might be taught; there was still a large priesthood assembly room provided on the upper floor. The Manti temple, dedicated in 1888, followed a similar design; the Salt Lake temple, as it was finally built and dedicated in 1893, had a similar arrangement.

The next four temples—Hawaiian (1919), Alberta (1923), Arizona (1927), and Idaho Falls (1945)—represented Church expansion in the West and also in the Pacific. These temples were smaller; they included the usual lecture rooms for presenting the endowment, but not the former large assembly rooms.

The Los Angeles temple, dedicated in 1956, is the largest such structure the Church has ever built and represents extensive Latter-day Saint progress in southern California. It includes not only the lecture rooms but also a large assembly room on the upper floor.

The Swiss temple, dedicated in 1955, inaugurated a new concept in temple design. President David O. McKay indicated that this would be "but the first of several such temples" for the benefit of the far-flung membership of the Church, and that by building smaller temples, it would be possible to build more of them.<sup>6</sup>

Motion pictures and other modern inventions make it possible to present the endowment instructions as effectively in one room as in the former four separate lecture rooms. The New Zealand and London temples (both dedicated in 1958) were very similar in design. The Oakland temple (dedicated in 1964) employs the same principle but provides two lecture rooms where separate groups may receive the endowment simultaneously.

—Richard O. Cowan.

<sup>1</sup>Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, page 237.

<sup>2</sup>*Church News*, April 11, 1953; page 7.  
Library File Reference: TEMPLES.

<sup>3</sup>For Course 6, lessons of August 7 and 14, "Our Temples—A Place for Sacred Service," and "Our Privileges and Opportunities in the Temples"; for Course 14, lesson of August 28, "Jesus Enters Jerusalem"; for Course 24, lessons of October 2 and 16, "An Eternal Perspective of Life," and "Need for Ordinances and Sacred Services"; to support Family Home Evening lessons 31 and 41; and of general interest.)

<sup>4</sup>For an excellent discussion of the history and purposes of temples, see James E. Talmage, *The House of the Lord*; Bookcraft, Salt Lake City, Utah, 1962. This key work, recently republished, also includes descriptions and photographs of the interiors and exteriors of our temples.

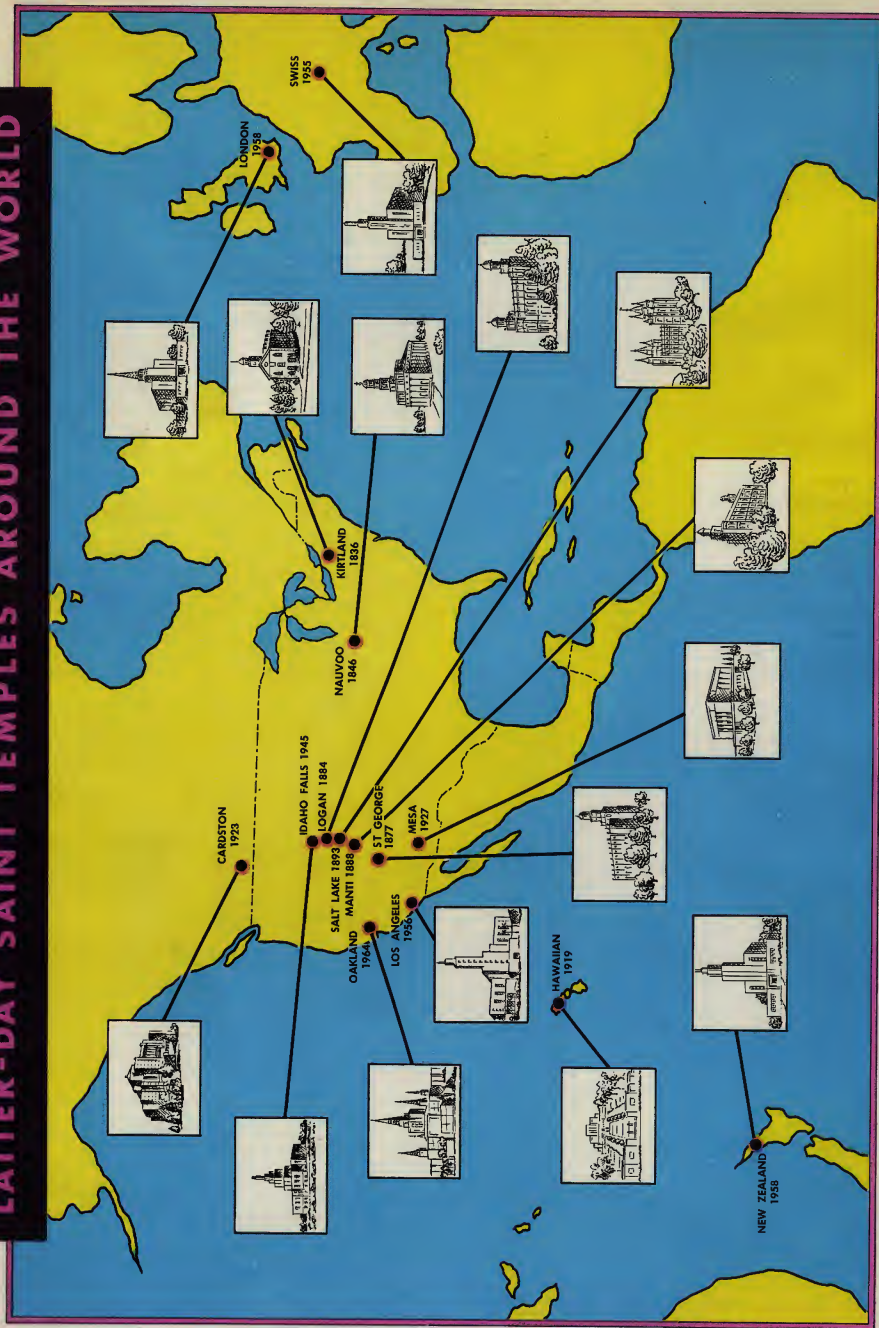
<sup>5</sup>For detailed drawings of the Kirtland Temple as well as interesting information about other temples, see N. B. Lundwall, *Temples of the Most High*; Bookcraft, Salt Lake City, Utah, 1960.

<sup>6</sup>Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pages 179-180.

<sup>7</sup>"The Nauvoo Temple," by Stanley Kimball; *Improvement Era*, November, 1963; pages 974-982.



# LATTER-DAY SAINT TEMPLES AROUND THE WORLD



DAYTON OHIO 45424  
099 03 FEB



Art by Dale Kilbourn.

Two women were chatting in front of a Concord, California, home one night in 1963 when one of their voices suddenly lifted:

"There he goes!"

Running past was a rather tall, well-built and crew-cut blond fellow in his mid thirties. He wore a bright yellow sweat shirt. He was a University of California student, a father of five, pursuing a doctorate in high energy nuclear physics.

His name: Don Leslie Lind. He was indeed going places. That nightly run in Concord was part of a rigorous, self-imposed conditioning program. He had his eye on becoming an American astronaut.

Don Lind, a Mormon from Midvale, Utah, realized his dream some three years later, on March 30, 1966.

Astronaut Don Lind has been going places most of his life, often against great odds and always with the faith and balance and determination that mark a latter-day thoroughbred.

The only son (two younger sisters) of an interior decorator and a mother who once taught school,<sup>1</sup> Don Lind was sickly as a small boy. He could not play with other children.

<sup>1</sup>Don's parents: Leslie Ammeron and Elizabeth C. Whitmore Lind, Salt Lake Temple workers.

(For Course 10, lesson of July 24, "The Parable of the Talents"; for Course 18, lesson of October 30, "Progress"; for Course 24, lesson of October 30, "A Body Worthy of Its Destiny"; to support Family Home Evening lesson 42; and of general interest.)

## THERE HE GOES!

DON LESLIE LIND: DRILLED HIMSELF LIKE A SPARTAN.

As a small lad he was full of wonder. "Why, Daddy, is the moon larger sometimes?" he once asked. With a basketball, tennis ball, and spotlight, his mother and father showed him how the earth and moon move around the sun, how an eclipse occurs.

After Don's mission to New England, he returned to the University of Utah, where he was an ace debater. He graduated in 1953 in physics with high honors. He entered the United States Navy. Within 15 months he had his wings, as an aircraft carrier pilot. On April 1, 1955, he married Kathleen Maughan of Logan, Utah, in the Salt Lake Temple.

He next set his sights on a doctorate. It proved a long, hard trail through seven years. He financed himself, much of the time toiling in a radiation laboratory. His devoted wife did not have to work outside their home. The children were sometimes clothed through rummage sales. Twice Don's wife was confined to bed for months because of shoulder surgery. They enjoyed the theatre, and attended performances in San Francisco—as ushers. Meanwhile, he kept active in the Church, usually as priesthood adviser or YMMIA officer.

While studying at Berkeley, Don decided he wanted to be an astronaut. He applied in 1963. He was told he could not even be considered. He had only 850 jet flight hours. The minimum was 1,000.

Don Lind was not discouraged. Through the Navy Reserve he added flying hours. He decided to toughen himself up physically. He

drilled himself like a Spartan, with push ups, bending, stretching, stooping—and running 1.8 miles nightly.

Later NASA<sup>2</sup> looked for new astronauts, this time for trained scientists who were also seasoned pilots. Don applied again. He was told no one would be considered who was born before August, 1930. He was born May 18, 1930.

"If we ever change our minds, we'll let you know," they said.

Don continued his hard training. After receiving his doctorate, he moved his work to Greenbelt, Maryland. There he helped devise for NASA a mechanism for measuring solar winds.

Then one day he was told he would be considered. There would be seven days of hard physical testing in San Antonio, more examinations in astronautics, engineering, and other subjects at Houston. One of the physical tests was endurance running on a treadmill. Don scored high on the treadmill.

On a March afternoon this year, he received the word he had long been working for. He had been accepted as an astronaut.

Now Don has another objective: reaching the moon.

He may be the first. It could be that one day people around the world will say of this Mormon man who set his goals high, and then works hard for them:

"There he goes!"

—Wendell J. Ashton

<sup>2</sup>National Aeronautics and Space Administration  
Library File Reference: SUCCESS.